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REFORMED CHURCH MESSENGER

What Religion Is and Is Not

Religion is too often a specialized thing, a matter of holy books, places, people, postures, whereas it ought to be the stuff of every word and deed. The appeal of religion is the same as the appeal of music, painting, literature. When I see a beautiful thing I see God in it. It is a matter so instinctive that I suppose it is a long discipline that makes it a real experience. I say to these boys who see no reality in what we call prayer: But you do pray. Your desire for betterment, your response to all that is beautiful, noble, heroic—catch that, put your finger upon it—say that is prayer, that is, communion with God.—Professor O. E. Watson.

Another Jewel

Today has been a priceless jewel
To tuck in Memory's chest—
Where lie, of all Life's treasures,
The rarest, and the best.

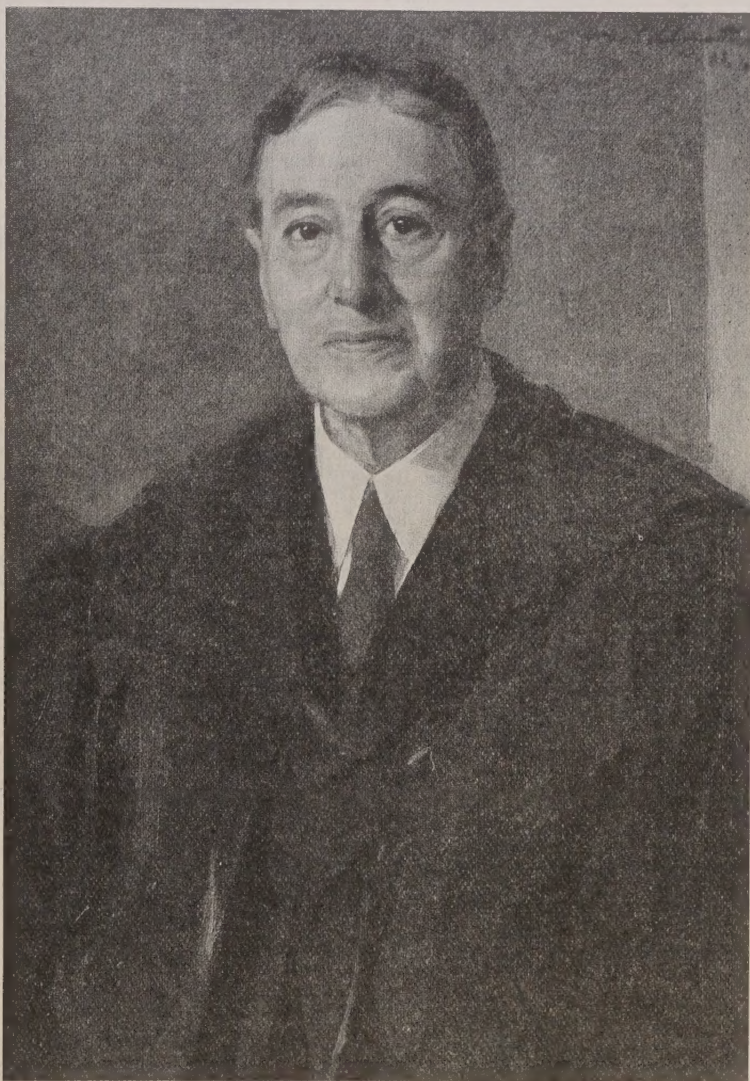
It was such a bright and shining day,
The skies, so clear and blue,
The February sun was warm,
Friends, lovable and true.

My courage met a challenge,
My ability, a test,
I found the joy of sweet success
From giving of my best.

The day was full of lovely things;
There were flowers from folks most
dear,
Whispered words of love and praise
To fill a heart with cheer.

I shall strive to keep its beauty
Untarnished, blemish free,
And store this jewel of "TODAY"
In that chest called "MEMORY"!

Grace Harner Poffenberger.



Harris & Ewing, Washington, D. C.

HENRY HARBAUGH APPLE, A.M., D.D., LL.D

President of Franklin and Marshall College
since 1909

Copy of Portrait Presented by the Class of 1932

(See President Apple's Address, at the Unveiling of this Portrait
on February 13, in this issue)

PHILADELPHIA, MARCH 9, 1933

ONE BOOK A WEEK

PROBLEMS OF PROTESTANTISM

I have recently been reading some confessions of prominent Englishmen who have recently left the Protestant Communion to go over into the Catholic Church. Incidentally, all of these writers prophesy the passing of Protestantism sooner or later, and some of them give the reasons for its passing. At the same time, the radical brethren, our Socialist friends, are equally sure Protestantism will pass because of its failure to cure the ills of the economic order. Occasionally, some one within the ranks of Protestantism itself despairs of its powers to meet the changed and complex world in which we live and supports his thesis by page after page of examples of the failures of the Churches. Knowing the Protestant Churches thoroughly, he has familiarized himself thoroughly with all the problems they have to face, knows the forces at work within the Protestant Churches which are making their endeavors to meet these problems vain and at the same time knows what these Churches are endeavoring to do. Such a man is Dr. Lewis Gaston Leary, whose recently published book, "Problems of Protestantism" (Robert M. McBride & Company) is rightly attracting so much attention. I suppose that some will think that it is a discouraging book. If it is, it is no more discouraging than the truth, for on the whole the situation is truthfully reported; although, of course, another book could be written dwelling more fully on the great things Protestantism is accomplishing. Dr. Leary admits this and says he could write such a book on its splendid achievements, but here he must address himself to the problem facing a Protestantism divided in itself, problems which make it difficult for Protestantism in its present state "to show men and women how to live the lives of children of God in the Spirit of Jesus." To some the book may sound pessimistic but it is not pessimism to state things as they are and there are many things about the Churches to make us pessimistic unless they can be changed. And Dr. Leary is stating things as they are, so that really realizing the conditions we may make the change before it is too late. As he says, his book is not an obituary of Protestantism but a challenge to it.

The problems facing Protestantism are 10, as he noted the condition of the Churches. First is the "ostrich viewpoint" of the Churches, that is, the disposition to close their eyes to the situation, to cover up their heads in order to avoid seeing the perilous condition into which they have fallen. "So the first problem of American Protestantism is to get the sand out of its eyes." The second problem is to get out of

the habits of excusing the failure of the Churches because of the hostile environment in which they find themselves, laying the blame upon conditions for which the Churches are not responsible—changing populations, the growth of materialism and the love of pleasure, etc., etc. Dr. Leary insists that these are not the real explanations of failure. The fault is within ourselves, not in conditions. To quote one sentence: "The real problems of Protestantism are concerned with those conditions within the body of Protestantism which prevent its spiritual resources from being effectually mobilized for warfare against the world's sin, suffering and sorrow." The third problem is that which comes from making the pulpit the centre of Protestantism instead of worship. Perhaps there was a time when people would go to Church for a sermon, but, in very exceptional cases, they will not go now when there are a thousand voices in print and a radio beside, as helpful as the sermon. Protestants go to Church to meet a man, Catholics go to meet Christ. The Protestant Churches have the problem of making common worship the reason of Church-going. The fourth problem, that of an unhonored ministry, I will not stop on. While, of course, the Protestant minister has lost his priestly power and authority, I think it is open to question whether Dr. Leary has not a little exaggerated the contempt in which he is sometimes held. The fifth problem is that of moral impotence. Protestant Churches are failing to exert a restraining influence upon the lives of their adherents, on youth and on the community. Instances given are the corrupt business methods of many men high in the offices of Protestantism, the prevalence of divorce, and corrupt political practices.

The sixth problem is what our author calls "The Problem of a Mean Disposition"; in other words, the problem of a Church divided into a lot of sects which, while not quarrelling with one another, yet maintain a high and lofty attitude and practice an exclusiveness quite antipodal to the friendly spirit of Jesus. Dr. Leary enumerates many instances of this exclusive attitude while, at the same time, he acknowledges the growing spirit of brotherliness in certain quarters and even real unity achieved. His severest censure is for those who talk unity and refuse to practise it. Perhaps the most serious problem of them all is this: the divisiveness of Protestantism. The seventh problem is that of a confused Gospel. Not only every denomination has its own gospel, but various groups within a denomination—Fundamentalist and Modernist, for instance—have their particular interpretation of the

Christian message. Besides this many individuals have their own Gospel to preach. It confuses the man outside the Churches. The eighth problem is the hostile attitude of many Protestant Churches toward new truth. They fear it and fight it. They fear and fight the results of the new Biblical scholarship, in spite of the fact that it has given us a new and more helpful Bible. They fight the discoveries of science, in spite of the fact that practically all of the most eminent scientists of today are on the side of religion, are repudiating the materialistic conception of the universe held by the scientists of yesterday and are preaching a spiritual conception of nature.

The ninth problem facing Protestantism is its attitude toward the iniquities and injustices of the capitalistic system. The Church it tied up with the capitalistic system. Many of its officers and supporters are capitalists. Does it dare inveigh itself against industrial injustices and iniquitous practices at the risk of alienating its supporters? Does it dare take the side of labor when the right is on labor's side? In all justice to Dr. Leary it should be said that while he quotes many outstanding prophets of the new social order who rebuke the Churches in this regard, he calls specific attention to the fact that practically all of the great communions have uttered pronouncements calling for social justice and he prints in full the great "Social Creed of the Churches" adopted by the Federal Council of the Churches of Christ at its Philadelphia meeting in 1908. The tenth problem is how to counteract the pessimism that has come over the Churches; the feeling of defeat that is everywhere finding expression, both in city and rural Churches. Our complex civilization, with its changing populations and new habits, is making the work of the Churches hard, if not impossible. So many Churches seem to be running away from the hard places. The masses are becoming less and less interested in religion, and the Churches despair of reaching them or holding them. Dr. Leary recognizes all these untoward conditions, but deplors the tendency to flee from them or to despair over them. They are a challenge to the Churches, and if the Churches would think less of saving themselves and unitedly go forth to meet them, and remember that they are here to save the masses, Jews, Italians, engrossed business men, pleasure-seeking youth, success would crown their efforts as it did in the first days of the Church. Peter and Paul faced an infinitely more impossible world in pagan Greece and Rome than the Church faces today. Dr. Leary has given a real challenge to the Churches in this book.

Frederick Lynch.

A SAINT JOINS THE CHURCH TRIUMPHANT

(This editorial by Dr. Wm. E. Gilroy in "The Congregationist" is not only inspiring in itself, but is a worthy tribute to a great Christian gentleman, who was not only exceptionally familiar with the history and genius of our Reformed Church, but in an exceptional degree sympathetic with the attitude and spirit of our denomination.)

The word "saint" is one that in these days we do not bestow lightly, and few of those whom their fellow men would canonize would accept or acknowledge the title. Yet it is the word that instinctively comes to one's lips in thinking of Dr. Frederick E. Emrich, who died on February 5, and its appropriateness is vindicated in the

fact that not one of the many who knew Dr. Emrich, and shared the rare privilege of friendship with him, will raise the slightest question concerning its use. We speak of friendship with Dr. Emrich as a rare privilege, with reference only to the quality of the relationship. Dr. Emrich probably had more friends, and there were more people who regarded him as their friend, than was the case with any other man of our fellowship during the long years in which he served our Churches.

There is no man about whom all the adjectives that express quality, and virtue, and humanity, so naturally come to mind. The praise and appreciation that might seem fulsome concerning any other man, in relation to him are plain truth and honest feeling. He was a man of scholarly

attainments and instincts who lived in the world of critical and constructive thought; yet he had the humility and simplicity of the child. He embodied in his life the finest qualities of the mystic, and yet he was a man of plain common sense and good judgment in the daily affairs of life. He was an administrator and leader in organizational activities who won the confidence of those with whom he worked, yet his official character and relationship were dominated by a personal sympathy and brotherliness in action that made him essentially a pastor of pastors and a minister-at-large to the Churches under his care.

But beyond all these things Dr. Emrich was the sincere and unaffected Christian,

(Continued on Page 21)

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EDITORIAL

LENT, 1933

We observe the Season of Lent this year with a greater need for its proper observance than in any year for a long time past. When all has been said that can be said, laying the cause of world financial and social conditions at the door of faulty economic principles, there still remains something to be said concerning the condition of the foundations upon which these faulty principles were based. Economics and sociology and such kindred subjects, valuable and necessary as they no doubt are, are valuable only in so far as they are based on truth and righteousness. This is to say that morals, ethics and religion are more fundamental in the life of both individual and nation than economics and the social sciences, and that in the adjusting of a disordered economic condition more is necessary than the re-ordered application of economic laws.

The present world situation is of too long standing for it to be reasonable to believe that it can be completely rectified by a change in tariff or banking laws or a farm relief bill. Economic laws and political adjustments are but a frail superstructure at the best. The stability of civilization depends on the condition of the foundations upon which that superstructure is built, and that foundation in every case is moral, ethical and religious.

Lent, therefore, presents this year a special opportunity to examine these foundations, and if we find them weakened by the stress and strain of modern life, to strengthen them. If we find these foundations made out of faulty materials Lent gives us the opportunity of replacing those faulty materials with the Spirit of Christ who is in Himself the Way, the Truth and the Life, the Lasting Foundation upon which every lasting civilization must be built. We must be able to sing,

"Christ is made the sure foundation,
Christ the Head and Cornerstone."

Let us use this Sacred Lenten Season as a period in which we shall build into the life of the nation, by building into our own lives, a firm foundation of righteousness, truth and justice. Only from such a foundation can there emerge a system of economics and political science adequate to the needs of this complicated twentieth century.

—MELVILLE HUGH WAY.

A TRIBUTE TO ONE RICH TOWARD GOD

(See article on p. 2—"A Saint Joins the Church Triumphant")

I first saw Dr. Frederick E. Emrich when he graduated from my Alma Mater, Bates College, in 1876. When he came on the stage to deliver his oration, a friend who was a professor in the institution whispered in my ear, "Now you will hear something worth while"—and I did. That was a long while ago, but I remember distinctly his theme—"Settled Things"—and his first point—that God is! He was already a mature man, but little under thirty, and had been the acting pastor of a small Church not so far away as to prevent him from supplying its pulpit during his college course. Not long afterward he was called to a down town Church in Chicago, where he rendered good service, especially among the poor, for several years, when he was called to a prominent Church near Boston, where his ministry proved to be highly successful. In 1902 he was chosen superintendent of the Massachusetts Congregational Conference, in which position he rendered excellent service for 20 years, becoming then superintendent emeritus. He "fell asleep" Feb. 5th at the great age of 84.

Dr. Emrich was a fine scholar. The late Dr. George A. Gordon, of Boston, said that he was one of the three best Greek scholars in America. He was perfectly at home with his Greek Testament. While in Chicago he was brought into association with the Swedes in that city and mastered their tongue. As his name would indicate, he was a native of Germany and spoke and wrote that language with equal facility with the English; he also spoke and wrote several other languages—was one of our finest linguists.

While I saw Dr. Emrich 56 years ago, I first met him four years ago this coming summer, when I had the privilege of spending a delightful hour in his private office. He was a beautiful character. With all his wide and profound learning he was markedly modest. He made no display of his intellectual accomplishments. He was gentle, gracious, mild-mannered, soft-spoken. It was a pleasure to look upon his fine face and listen to his wise and eloquent words. It seemed no wonder that he was so universally and deeply loved.

There were doubtless many reasons why Dr. Emrich

developed such a fine character, but this was chiefest: *he had early formed the habit of setting apart an hour in the morning for communion with God*, and the fruits of that morning hour were the fruits of the Spirit. His life was surcharged with the Spirit. It is very doubtful if he had amassed much of worldly goods during his long life, but it is beyond question that he was rich toward God.

When I remarked in our brief conference that I was a regular contributor to the REFORMED CHURCH MESSENGER, he replied that he had observed it and further that he considered that paper one of the best that came to his desk, of super-excellence as a family paper. —G.S.R.

* * *

THE TEST IS AT HAND

The intemperate Blaine formula for the repeal of the 18th Amendment, having been rushed through the Senate and House of Representatives with intemperate haste, now goes to the States for ratification or rejection. Apart from the depression, with its unfortunate psychology, such a result would not have been possible, even in the face of the shrewd campaign of the militant Wets and the easy-going nonchalance of many of the friends of Prohibition. The next few years should witness, therefore, the most virile and epoch-making battle against the return of the saloon that has ever been witnessed. The proposal for virtually naked repeal, the success of which is bound to plunge our country into a veritable orgy of drunkenness, should have already opened the eyes of those who have not been altogether blinded by the strange hysteria of the past few years. It seems incredible that millions should have been so easily deceived by "the respectable front" given to the Wet campaign by the cunning pretension that the real friends of temperance were to be found among the enemies of Prohibition, that none were so bitterly opposed as they to the return of the saloon and that they were in favor of some carefully devised plan, like that in Sweden or Canada. Is it unfair to say, as the *Christian Science Monitor* does, that tho their proponents may at times have been sincere, all such plans were "used as stalking horses for the booze trade until, as now, the Wet campaign could make bold to strike directly toward the objectives cherished by avarice and thirst." Surely it is true that those who turned their backs on Prohibition because of the Wet assurance that a way could be found to "permit regulated use of liquor without involving the evils of a commercialized traffic in it," must now be beginning to realize that they were buncoed as successfully as those who put their trust in certain highly touted American bankers. If any such can find satisfaction in the present situation, it must be, as someone has remarked, "with the sardonic humor of disillusionment." Indeed Dr. John Haynes Holmes, the eminent New York preacher and publicist, writes in *The World Tomorrow* that the scene presented moves him even to "heartly mirth."

"If men insist upon learning all over again what the liquor traffic has taught since the beginning of time, why not enjoy the ridiculousness of the prospect?", he asks. For himself, he intends to enjoy gustily:

"The fun of watching the nation put a heavy tax on liquor, and at the same time suppress the bootlegging of untaxed, and therefore, cheap liquor.

"The fun of watching the nation take \$500,000,000 or more out of the pockets of the people in taxes on booze, and at the same time not affect the purchasing power which is to restore prosperity.

"The fun of watching the nation, which had trouble protecting its single borderline from 'wet' Canada and Mexico, undertake to protect the many borderlines of 'Dry' states from 'Wet' states. . . .

"And the fun, the warm, full-hearted fun, of seeing the good old days of childhood back again, when drunks reeled along the sidewalks, . . . when children 'rushed the growler' for sodden parents, . . . when distracted women met their husbands on pay day at the factory gates to get the week's wage before it was wasted in the saloon."

But, alas, the situation is too serious, too grim, too

crushing to be laughed at. *The time is at hand to put on the full armor of God and to show the mettle of which we are made.* Some defections have been lamentable, notably the disloyalty of so many, especially in the South, who have demonstrated anew that party ties may be victorious over moral principles and spiritual ideals. The Southern people had been understood to be whole-heartedly committed to the Prohibition cause. Others might falter, but not they. Less than two years ago Senator Robinson of Arkansas, party leader in the Senate, proclaimed dramatically that the skull and cross-bones of the legalized liquor traffic should never be nailed to the mast of his party. But a few days ago he led the fight for the Amendment, the success of which means without a shadow of doubt the legalizing of the death-dealing saloon in our land. But in spite of all those who put allegiance to a party platform even above the Commandments of God, this fight is not lost. In every State of the Union every voter will now be put to the test. We must see to it that the test is a fair one. If it is fair, no friend of Prohibition must be afraid of it.

* * *

THE LONG VIEW

With world conditions as chaotic and depressing as they now are, there are ample reasons for a pessimistic view as to the future, if one cares to take that view. Unfortunately, many do take that view, especially when Foreign Mission work is concerned. Work in Japan and China is considered by some as a waste, both of money and man and woman power.

That is the short view.

It is of the utmost importance that we take the long view and see, with philosophers, that wars, national disorder and periods of economic distress are *mere incidents*—tragic though they may be—in the progress of civilization. They retard, but they never can defeat, the ultimate victory of good over evil.

So it is in our Foreign Mission work. The evil forces retard the work, but they never can defeat the work. The decrease or withdrawal of financial support for our Foreign Mission enterprise because Japan, as many agree, may be ruthlessly exploiting China, and China is so unstable, is to take a stand which is contrary to the essence and spirit and history of Christianity, and involves disloyalty to Christ.

The cross was the emblem of ignominious defeat, yet Jesus said, "And I, if I be lifted up, will draw all men unto Me." Also He said, "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." Jesus took the long, long view—a view into the centuries to come. That is the view a Christian must take.

St. Paul, amidst trial, persecution and imprisonment, took a long view. He saw that "in the name of Jesus every knee should bow, of things in Heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Can we take views any less than these and call ourselves Christians? —Now and Then.

* * *

DELUSIONS

In a recent address to the student body of Temple University, Rabbi Stephen S. Wise, the eminent religious leader of New York, declared that the illusions of five years ago have become the delusions of today, and among the former illusions that are now delusions Dr. Wise listed these five:

1. *Martial valor and glory*, which is now realized to mean death to youth physically, morally and spiritually. (We hope it is true that this realization is growing.)

2. *Exaggerated nationalism*, which is today moving the military clique of Japan to a path that spells national sorrow and disaster. But are there not millions outside of Japan who have not yet learned that this is a dangerous delusion?

3. *The irrevocable and unalterable validity of the present regime*. People have stopped worshipping the god of things as they are, he says, and are now willing to accept the God of things as they should be and can be made to be. (We

wonder how many would be satisfied to get back merely to the careless extravagance and speculation of 1928.)

4. *The idea that education is everything*, and that it gives all that is needed in equipment for life. Education is only one item in the essential self-preparation for life's duties, burdens, and trials. Very true; and yet some Americans have not learned, in spite of the depression, that true education must be a handmaid of religion.

5. *The inviolability of ancient standards*. People are now realizing as never before that change is possible and necessary. The youth of today is going to be confronted with the task of giving to life a new set of values. It must take the blindness of the older generations and transform it into truth. A new and nobler leadership will be required.

It is certainly folly for people to ask "if a revolution is coming"; Rabbi Wise is right in saying that *it has come*. The older generation has made a rather sad mess of things, and Judge E. O. Lewis of this city is probably justified in saying that present conditions make the youth of today increasingly "cynical in the matter of faith in its elders."

No wonder Bishop Manning went to the head of Wall St. in Old Trinity on Ash Wednesday and deplored the "shaken confidence" in American financial leadership. Declaring that "the very life" of democracy depends upon religion, and that our real trouble is moral and spiritual rather than economic, he added solemnly: "Why is it that in our public life, in the business world and in all departments of life there is today such a lack of high and true leadership, of firm principle, and moral conviction? Why is it, that there is all through our life a shocking increase of crime and lawlessness and a general lowering of moral standards? Why is it that at this time in the financial world, when we need above all else leaders whom men know beyond question that they can trust, we are having revelations which have shaken confidence from one end of our country to the other and such as we have never before known? It is because there has been in our land in recent time a widespread weakening of faith in God."

There is no doubt that the shaping of a new order is largely in the hands of youth. Either our young folks will join in creating a new world of moral and spiritual values, or we will all go down together to defeat and death. We have lived in a fool's paradise far too long already. We must destroy the delusions which have chloroformed us and come to grips with reality.

* * *

PHONY DEGREES—A REMEDY?

Every right-thinking minister and member of the Reformed Church must be in hearty accord with the writer of the MESSENGER editorial of Dec. 29th in his views on "Phony Degrees—A Ministerial Racket". He did well in exposing one "degree factory", but he might have added point to his remarks by telling his readers that not only is it possible to secure the degree of S.T.D. from this seat of learning for \$100, payable at \$5 or \$10 a month, but that five other doctorates may also be obtained from the same institution on the same lenient terms, viz., Doctor of Sacred Literature, Doctor of Pedagogy, Doctor of Oratory, Doctor of Divinity and Doctor of Theology. Thus, paying about \$600 and studying a few books at home, one might gain such a string of titles as would make the faculty list of any of our colleges or seminaries look like the teacher's roll-book in an "opportunity school". Even the Chancellor of that "degree factory" is a mere "D.D., Ph.D., LL.D."

Surely, "not many wise, not many noble are called" to such superabundant honors, and the misguided souls who pay coin of the realm to such an institution might profit by the example of the brother in another denomination who, ordering some new stationery, simply added D.D. to his own name.

The humor of such antics is, however, somewhat spoiled by the reflection that no denomination in the United States has required higher educational standards of its ministers than has the Reformed Church. None therefore has better reason to respect and safeguard such distinction as

bona fide academic degrees may confer as evidences of sound scholarship and ministerial attainments.

Unfortunately, laws against academic counterfeiting seem hard to frame and enforce. Other denominations have the same trouble. The Presbyterian Church prints no honorary degrees on its official rolls. At a Methodist conference a pastor proffered the following jocose wisdom: "We have in this body a number of brethren who have the title of D.D. Some have received their degrees from reputable institutions as well-deserved marks of honor; some others ask to be called Doctor on more dubious grounds. We wish to render due honor to all, so I propose that we make the following distinction: bona fide D.D.'s we shall call Doctor; and the other sort of D.D.'s—let's just call them plain 'Doc'." That might help.

The whole business is trivial enough, except that it strikes at the proper standards of our clergy, and a minister ought not tolerantly to be allowed to pass a bogus doctorate any more than he ought to be allowed to pass a bogus check. Admittedly, the problem is very difficult to handle.

But need the Church, through the minutes of its judicatories and its official roll in the *Almanac*, extend "the freedom of the press" to whatever honorific letters a man may purchase or devise? Need a Classis, having jurisdiction over the conduct of its members, sit by helplessly while a minister satisfies a ridiculous vanity by degrading his profession? Could not the Classis, or the Synod, or a designated committee of the Board of Christian Education "register" degrees before they appear in print on our official rolls?

Or would this help? Let our minutes and *Almanac* list a minister merely as a minister—"Doe, John J. . . . T.S. '00"—for the Church, as such, confers no titles. Then if a minister has, or claims to have, a degree, and wishes to have the fact in print, let it be published on the next line below his name, with the name of the institution from which he received it. If an institution deems a man worthy of its doctorate, doubtless it would be willing to pay the small annual cost of printing the fact. Or let the minister himself pay the infinitesimal cost price of the extra printing involved. Surely that is fair enough. A man need not be ashamed to say that he received a degree from a reputable institution, and ought to rejoice in the protection thus afforded him. And it may be that under such a frank arrangement some degrees might be modestly suppressed; or if not, then honestly publicized.

—S.

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RELIGION AND "WHO'S WHO"

The Literary Digest has properly given prominence to a survey of *Who's Who in America*, made by the distinguished investigator, Dr. C. Luther Fry, who is Director of the Bureau of Standards of the Institute of Social and Religious Research. In an article in *The Scientific Monthly*, Dr. Fry declares that his study of *Who's Who* tends "to prove not only that a man's religion is closely associated with his occupation or profession, but also to support the general thesis developed by Andre Siegfried in *America Comes of Age* that the dominant tradition in this country is distinctly Anglo-Saxon and Protestant." Among his findings are these: Out of a total of 29,623 names in the 1930-31 "roll of fame", only 17 say they are infidels, atheists, free thinkers or agnostics. Whereas 20 years ago only 25 per cent reported religious affiliations, in this latest volume 56 per cent do so report, "indicating that during the last generation a Church connection was looked upon with increasing favor." It is a bit surprising to find that the results show that the percentage of individuals reporting a religious connection decreases as their age increases. Among those least likely to be active in the Church are mechanics, artists, military officers. Jurists, lawyers, bankers, farmers and business men rate high, and educators and social workers even higher. On the whole, it may be said "the pillars of society are also the pillars of the Church." Unitarians, Universalists and "especially Roman Catholics", have declined in relative numerical importance. We are indebted to Dr. Fry for this painstaking survey.

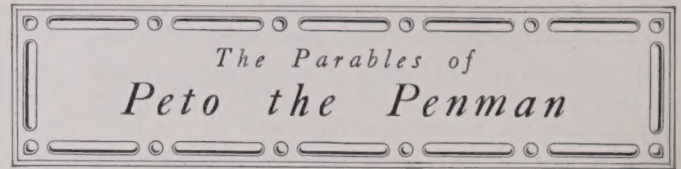
UNNOTICED

A very dear friend writes about hearing an eminent preacher who used a text that made a deep impression and which is peculiarly timely for this sacred season upon which we have entered. The text was, "And Jesus went out unnoticed, there being a crowd." The theme developed by the preacher was, of course, the pathos and peril involved in allowing so many of the most important and beautiful things to go out of our lives because of the crowd. How often such treasures as friendship, love, or religion, pass out of our lives unnoticed because of a crowd of business tasks, of social engagements, and the ceaseless round of amusements. Before we realize it, the most worthwhile things have gone out from us unnoticed. Days and weeks may pass before we give a serious thought even to our Saviour Himself. Theoretically, we acknowledge that He is our best and truest Friend, and that we should not treat Him so; but practically He goes unnoticed as we concern ourselves with the hurried and feverish daily grind. Our lives are so cluttered up with a multitude of things that we forget even to pray, and the Book of Books goes unopened for days or even for years, and the Friend that sticketh closer than a brother goes unnoticed. During these weeks of Lent it ought to be our *main business* to recapture for ourselves first and then for others the lost radiance of the Christian religion—a radiance that can come only from the practice of the presence of Christ.

* * *

THE RELIGION OF GOODNESS

Ed. Howe, who calls himself the Sage of Potato Hill, is sometimes a bit cynical and irritable in his judgments, but in his daily preachment on March 1 he says something for which we may all be glad. Viewing the world around him in these serious days and considering the state of his own heart, he is moved to write: "I believe our greatest need is *more religion*. I know there are many religions, but I refer to the one which teaches a child to say at its mothers' knee or elsewhere: 'Make me a good child.' The parents of the child were taught the same thing, whether they were children in cottage or hut, in savage camp or palace. It is the one thing we all know, all agree on: *the importance of being good children, good men and good women.*"



THE PARABLE OF THE HIGH-BROW PEDANT

There is no need to define our terms; we know the high-brow and smile at his pretensions; we sense the attitude of the pedant and avoid him. The two words mean practically the same thing; one is slang, the other savors of the thing we are holding up to ridicule. No matter by what term we know him, he goes on his way, blissfully indifferent to our reactions, happily contented in being what he imagines himself to be, a very wise and wonderful man. Now we need wise men; there is a great sphere of usefulness for the scholar. But, be that as it may, we ask to be delivered from the man who is forever conscious of his wisdom and who constantly keeps you informed of his attainments.

This week we read a very short article about one of the moral qualities. To show that he knew Latin the writer referred to man as *homo sapiens*. This was an unpardonable slip, even if he tried to be funny. He referred in three short paragraphs to Augustine, The Welshman Pelagius, Sir Oliver Lodge, Boanerges Boilers, Euripides, Hippolytes, Phaedra, Ovid, Jason, Juvenal, Peleas, Thetis, Catullus, Paul, Lucretius, Epicurus, Al Capone, Gandhi, Abraham Lincoln, Jimmy Walker, Rousseau, and Jonathan Edwards. Count them—twenty-two. Where in America, save on the editorial board of the Standard Dictionary, is there a scholar who knows enough (not *all*) about these persons or characters mentioned to enjoy the gift of the references in the article? The author has certainly succeeded in convincing the reader of his erudition, but few of us read his strictures with pleasure. He seems to be poking fun at us. And the Penman payeth his compliments to the writer with a quotation from the wisest of all the fools as recorded in his diary (Proverbs) where that worthy said, "When pride comes, scorn comes; but with the modest is wisdom." And that is moral more than enough for any of us who feel inclined to be proud of our small and meagre or even great and glorious attainments.

A Catechetical Manual for the Reformed Church

(An appraisal of the material approved by the General Synod for supplementary use in Catechetical Classes)

By WILLIAM F. KOSMAN, D.D.

In preparing and issuing this manual, the Board of Christian Education has succeeded in doing what many in our Church have long hoped would be done—and has done it admirably. It has given the pastor invaluable assistance at the point where he makes his most vital contact with the youth of his Church. At last he can escape the dullness of the memoriter method all too common and shameful situation wherein he "gives lectures" and his young people enjoy a social visit or wander off into aimless fantasy and idle dreams.

The authors make this escape possible by offering a great variety of interesting and usable material correlated with suggested plans or to be used as information and illustration in whatever plan of his own the pastor may adopt. With this material are presented directions, pedagogically sound, for making catechetical instruction a profitable and enjoyable experience for both the pastor and his young people. Thus there has been done for us what so greatly needed to be done and what most of us have had neither the time nor talent to do for ourselves. We are indeed greatly indebted to the Board of Christian Education.

The Pupils' Manual

The chapter headings of the Pupils' Manual indicate a well rounded Christian experience. They are as follows:

1. Our Church; 2. The Bible; 3. Jesus Christ; 4. The Father Whom Jesus Revealed; 5. Learning to Be a Christian; 6. Looking Toward a Christian World; 7. Our Way of Life.

The appendix, containing an outline of the Church year and a list of the educational and benevolent institutions of the Reformed Church, makes important information readily accessible.

At the head of each chapter appears a brief section entitled "Getting ready to read." It consists of a series of questions designed to stimulate and direct thinking and discussion and to whet the pupils' appetite for what is to follow.

At the close of each chapter two sections are added: "Something to think about" offers carefully selected Bible passages, prayers, poems, prose quotations and hymns. These are for use in private meditation, the services of worship by the class, and as memory passages at points where they have meaningful relation to what is being discussed and done. "Something to do" will prove very suggestive in planning class activities and in giving expression to conclusions reached during and at the close of the discussions.

The Teacher's Guide

The Teacher's Guide is in three parts: Part 1. How to Use the Manual; Part 2. Suggestions for Each Chapter of the Man-

ual; Part 3. After Confirmation—What?

Part 1 will prove invaluable to every pastor who seeks to enlist the active interest of his class. The newer approaches to the educational task are utilized in sane and intelligent fashion. Directions for planning a worship service, a list of additional hymns and memory passages and the addresses of publishers of books, leaflets, etc., suggested elsewhere, are added.

Part 2 is divided into 7 sections dealing respectively with the corresponding chapters of the Pupils' Manual. Each section begins with the **Chapter in Outline**. Then follows a succinct statement of **Purpose**, one of the most helpful features in the entire Guide. The **Procedure** to be adopted in approaching the study of the particular chapter is next indicated followed by an exhaustive list of **Suggested Activities** supplementing those given in the Manual. There are also **Helpful References** to books, leaflets, etc.

Part 3 gives timely and helpful counsel for overcoming what has undoubtedly been a weakness in our practice—failure to effectively shepherd the young member.

Excellent Features

In the main, the combined material possesses the following excellent features:

a. The material is fresh and well within the range of pupil experience. The authors throughout go on the assumption

that pupils learn most if they are "led to consider some problems or to explore some interest that is real in their present experience."

b. The style is prevailingly clear and convincing—unhackneyed and never pedantic. Pious but meaningless theological words and phrases appear very seldom. Some of the passages for pupil reading and study are beautifully written, notably the section describing the attitude of Jesus to the world in which He lived. The authors come to grips repeatedly in virile and vital fashion with the problems inherent in attempting the Christian life today.

c. The material is sufficiently abundant and varied to offer ample choice. No matter what a particular pastor's predilection as to method may be, he will find help for increasing its effectiveness.

d. The theology is theistic throughout. At the same time, there is emphasis upon the enlistment of human effort in the divine plan of Kingdom building. A fine balance is maintained, likewise, between the social and the personal implications of the gospel. Present-day recrudescences of theological vagaries and obscurantism are avoided and the dictates of common sense and the best modern scholarship are adhered to.

e. The main purpose of catechetical instruction is never lost sight of. Throughout the readings, discussions and activities suggested the members of the class are under constant pressure toward personal commitment to Jesus Christ.

Minor Changes Suggested

The Board of Christian Education intimates that it does not consider the material, either in form or content, to have reached finality. As it is used by pastors and classes, suggestions for change and improvement, no doubt, will be forthcoming and revised editions will be issued. A fine foundation has been laid. In its poise, breadth of spirit, religious fervor as well as its all round practical usefulness, the present work exceeds this reviewer's fondest expectation.

LIFE

Life is not getting,
But serving and giving,
Not past regretting,
But present hour living.

Life is not drifting,
Or empty day-dreaming,
Not heedless shifting,
But worth-while achieving.

Life is not straining,
But freeing and flowing,
Not fulsome feigning,
But love overflowing.

Grenville Kleiser.

It is, therefore, with no other purpose than to lend a bit of aid to the process, probably already begun, of evolving an even more excellent and serviceable Manual out of this truly splendid beginning that the following additional brief observations are made:

1. Chapter 3, "Jesus Christ", might be rewritten in a style less didactic and more narrative, presenting the moral heroism and spiritual beauty and power of the personality of Jesus at greater length and in terms even more attractive to the imagination and will of young people.

2. The distinction, hinted at the beginning, between the historic Jesus who lived in Palestine twenty centuries ago and the Eternal Christ who ever lives and reigns in the hearts of true believers should be clearly maintained throughout the material. This will avoid a confusion that is all too common and will make Christianity seem a more simple and rational faith than is otherwise the case.

3. In giving the saying of Jesus that "God is a Spirit" in Chapter 4, it would be better to use the form, "God is Spirit" found in the Greek, the Revised Version

Margin, Moffatt, Weymouth, etc. This form is the more likely to enable the pupils to arrive at a spiritual conception of the nature of God. "God is a Spirit" may conjure up visions of a ghost-like apparition altogether unlike the thought of Jesus.

4. There is at least a possibility that the Chapter dealing with God, Chapter 4, might be made a bit more effective, if in addition to the very illuminating sections defining God as Life-Giver, Law-Giver, Love-Giver and the Holy Spirit, the reality of God were more immediately pressed home as the loving intimate Friend who in persistent pursuit presses in upon us from within and without, seeking us for Himself, loving us with a love that "wilt not let us go," without Whom we cannot live and by conformity to whose will and purpose life, personal and social, reaches its perfection and joy.

5. Likewise, the Kingdom of God might be presented in more urgent and immediate terms as an impelling and insistent vision haunting youth and allowing it no rest until yielded to and obeyed. The achievement of peace, economic justice and civic righteousness should be proclaimed as an all-absorbing Christian ideal and task. From the progress of their own lives and the activities of their local Church, the thought and vision of these young folk might well at times be lifted and directed toward the burning issues being fought out in the world today between mind and matter, secularism and religion, the spiritual and the material interpretations of life and destiny, divisive sectarianism and nationalism and the large, deep interests of humanity.

However, what has been said in these concluding paragraphs is by no means to be taken as detracting in the slightest degree from the very high quality and practical excellence of this Catechetical Manual—the achievement and use of which is truly epoch-making in the history of the Reformed Church.

Allentown, Pa.

The Church and the New Fight for Temperance

HENRY H. RANCK, D.D.

The last Congress submitted an Amendment for the repeal of the Eighteenth Amendment. It tried, but failed, to modify the Volstead Act for the legalizing of the sale of beer. The new Congress to convene after March 4th, we are led to think, will attend to the latter and prove itself "all wet". I do not believe that three-fourths of the States will ratify an unconditional repeal Amendment, but with the legalizing of the sale of beer, the flood gates are opened. The 3.2 per cent beverage, so-called non-intoxicating, is simply the beer screen, behind which all kinds of intoxicants will be distributed. There will be little pretense to anything like strict enforcement. What keen, conscientious scrutiny, what an army of enforcing agents would be required to detect and suppress 5 and 8 per cent beer and other liquors with a real kick—the thing the drinker wants. And he'll get it, for he'll pay for it. Perhaps we need a fresh, ugly demonstration of the damnation of drink and the iniquity of the liquor traffic to bring the people of the nation to their senses!

What has happened that this disgraceful debacle is upon us? Let us try to understand the situation. Prohibition went into effect January 16, 1920. The Amendment was ratified by 46 of the 48 States, the two States not concurring being Connecticut and Rhode Island, though in the former state one of the Houses of the Legislature was favorable. The overwhelming majority of the people and legislators of the country, both in the states and nation, were for the Amendment. More than 30 of the States had

prohibited the liquor traffic within their borders and large sections of the other States were officially dry through local option. Traffickers in liquor, generally speaking, refused to observe the law. Intoxicants were smuggled into dry states. Bootleggers, moonshiners, speakeasies were aplenty in all States, even then, to evade license fees and meet the demands of those who would drink. It was the inability of the States and localities to control the situation which led logically to national Prohibition. Why this tremendous reversal of sentiment after 13 years' experiment? It is foolish to blink the fact of the change—even among large numbers of Church people who, a decade ago, were yet enthusiastically for it. Was the adoption of the Prohibition amendment a wise move just then? Some of us who all our lives have been convinced that total abstinence for the individual and Prohibition for the nation were the only ultimate solutions of the problem wondered whether the action was

not premature, with our big cities corrupt and in collusion with vice, in which the foreign population, as a rule, was so numerous. However, we rejoiced in the hope of success and have stood by the cause through these years.

National Prohibition came after the moral, religious, social, scientific, economic education and agitation of a hundred years and more in which the Church and Christian people with ever increasing unanimity and effectiveness promoted the great temperance cause. Various organizations wrought for total abstinence and fought for Prohibition in localities and larger areas a magnificent conflict with steady advance, growing more determined with the increasing lawlessness of the organized liquor traffic, the outlawing of which became finally effective through the strategy of the Anti-Saloon League, backed up as it was so largely by the Churches, the conscientious temperance sentiment of millions, and the business world, in large measure, who felt that commercial success and liquor cannot go together. Doubtless, technocracy was furthered by exasperated employers who found machines more dependable than drunken men.

What happened when the Prohibition Amendment with the Volstead enforcement act went into effect? Well, the national government, primarily, must now do the enforcing, which was placed under the Treasury Department. President Wilson had vetoed the Volstead act, but it was passed over his veto—thus indicating the sentiment of the country. Presently, the Republicans came to power; Harding as President; Mellon as Secretary of the

GRATITUDE

Too deep for words!
Dear God, then sound
To quiet depths
Of love profound;
That on Thy heart
May tabulate
The Soul's true strength,—
Articulate.

—Meta Mathes.

Treasury. What a leadership to enforce Prohibition. The fact is, professional politicians with all too few exceptions have never been strongly and personally favorable to Prohibition. They have their ear to the ground and will do what their constituents demand on moral issues, and little more. President Coolidge did rather better than President Harding. President Hoover has done much better than his predecessors. Enforcement, undoubtedly, became more and more efficient under the Attorney General's Department until the Beer stampede leading up to the disgraceful political conventions of last June.

Prohibition has not been a failure. It has been a notable success, considering the circumstances and the many formidable forces launched against it. It has fallen short of true success for many reasons, which we need to understand if we are to plan wisely for the future.

National Prohibition, promoted and achieved through the passionate conviction of great masses of the people, was handed over for enforcement to politicians who had little or no enthusiasm for it; in many cases, were opposed to it and connived for its failure. The major political parties gave lip service to law enforcement, but all through have been divided on the issue. Launched with indifferent enforcement, the movement was crippled from the start. There has never been a ringing note of leadership on this issue from the White House. If there ever was a mandate for Prohibition and its vigorous enforcement, it came in the election of Herbert Hoover, whose conscientious integrity and sympathy with Prohibition few will question, but even he never gave this cause unequivocal championship, which the country had a right to expect. The dilly-dallying of the Wickersham Investigation held the country in dubious suspense, while the enemies of the cause knifed it constantly and howled it down from every quarter of the nation. When the Wickersham report was finally published, emphatically favorable as it was to continuing Prohibition, with helpful suggestions for its improvement, the press of the country and the cause's foes slurred its major conclusions, magnified the individual differences of opinion, misrepresented the real purport of it and, to a large extent, broke the morale of the country on the issue. Indeed, through all these 13 years, the metropolitan press and motion pictures, generally, have been unfavorable, playing up the infractions of the law, the activities of bootleggers, the expense of enforcement, headlining nearly everything that pointed toward failure of the movement, and by this persistent damaging publicity, hornsoggled the people and changed the sentiment of multitudes. There has been increase of crime in the world generally since the war; in our country, it has been attributed largely to Prohibition. Organizations have been formed to fight Prohibition, financed in great measure by wealthy people. Liquor interests hoping for repeal or, at least, nullification, have been working vigorously to that end. And now that Congress is struggling to balance the budget, the liquor trade must be re-established to produce revenue. Moreover, the liquor business is expected to increase employment, though, of course, the money spent for liquor will just be so much less to promote legitimate trade and industry.

What have we of the Churches, the friends of the Amendment, been doing?—All too little. When the Amendment was ratified by the States, we assumed that our work was done. Surely this baneful liquor business is forever outlawed since we have a Constitutional Amendment. Why preach sermons, why educate touching the evils of intemperance, since people will surely not drink, especially since there is to be no traffic? It is forbidden by the basic law of the land. How naive and simple we are to assume that all we need to cure evils is law! Here is the age-long

evil of intoxicants, which many learn to crave to get away from their troubles and to be joyful and feel pepped up—and a rapacious traffic making big money out of it! Can we hope to kill the dragon simply by passing a law?—as though the liquor traffic, generally speaking, were a law-observing business. A law, to be effective, must have vigorous conscientious enforcement, which can be secured only when a live public sentiment earnestly backs it up. We of the Churches fell down in the matter of preaching and educating for temperance. Let us confess our shortcoming. Moreover, what we had to say on the subject was largely to prove the success of Prohibition and correct the misrepresentations so widely current. This was most important; a right and necessary procedure. The religious press, for the most part, in which our "Messenger" was

down the speakeasies. But even so, to have driven drinking and drunkenness under cover has been great gain.

Many of us whose convictions on the temperance issue were formed a few decades ago have sometimes been puzzled and shocked by the attitude of large numbers of the good young people of our Churches, who have gone along with the current of trend against the Amendment. In spite of the pronouncements of Synods and Councils of the denominations, favorable to the cause—almost unanimously—large numbers of our Church people have swung to the Wet side. **Is there even a Men's Bible Class in our Reformed Church that is a unit in support of the actions of our General Synod on this issue?**

What an unfavorable time for launching so revolutionary an undertaking as National Prohibition with prospect of fine success! It followed the greatest war in history, with the inevitable and unmistakable lowering of moral standards succeeding this orgy of killing. Several millions of our soldiers who had spent months in France and Germany returned not unaffected by the drinking habits of the continent. Hundreds of thousands of Americans went to Europe in the prosperous years following the war. With all too many of them, habits of abstinence here were forgotten there and they returned to the United States with temperance convictions weakened and their testimony for the cause practically nullified. Periods of prosperity with their pride and luxury are not favorable times for the practice of self-control or temperance. Here is a phase of the irony of the situation. Prohibition promoted material prosperity enormously. Witness Herbert Hoover's testimony in the "Cyclopaedia Britannica" as Secretary of Commerce seven or eight years ago to the effect that Prohibition had then already abundantly vindicated itself as a prosperity producer. Prohibition aided toward prosperity which tended, in multitudes of financially successful people, to self-indulgence and the patronizing of bootleggers. This reminds one of the famous aphorism of Lord Faulkland—"Religion gave birth to wealth and was devoured by its own offspring."

Then, too, the cultural education of our splendid young people in high school and college has not been adequately and wisely coupled with religious and moral training. The tendency to self-expression and resentment against limitations of freedom, especially when they were led to believe that their precious personal liberty was in some way limited, had a tendency to arouse resentment. A spirit of bravado and smart-aleckism shows itself in many folk who delight in doing things just because they are prohibited. The late Frank O'Malley went to France after the adoption of Prohibition here, but he came back and is reported to have said—He couldn't stand it there because there were no laws to break. There is much uncertainty and unsteadiness in things moral and religious. Criticism has been rampant. Standards are questioned. We are in a process of unusual transition, moving on, as I firmly believe, ultimately to things finer and better. There has been "a subsidence of the moral foundations," as President Hoover has said, though I believe it is only temporary. This has not at all been because of Prohibition, as some contend, but the enforcement of the Amendment has been made especially difficult because of this moral depression—the basic cause of our financial depression. Then, too, the high-powered automobiles with their quick get-away, have made the apprehension of bootleggers and criminals much more difficult.

Assuredly, this ante-bellum period has not been a favorable time for the "noble experiment" and the various phases of difficulty through which the country has been passing the last three years have been distorted and utilized to the discredit of Prohibition. The clamorous wets

NOT HOW GOOD IS YOUR HEART, BUT HOW MUCH WARMTH HAS IT?

How good is your heart is a matter for the family physician.

How Warm is your heart is a personal matter and the doctor has nothing to do with it. Church may be able to do more than hospitals.

Church warmth improves them.

Sunday is the rallying period for Warm Hearts. More of them are found in Church and Sunday School than anywhere else. Regular attendance keeps them warm.

Warm Hearted parents usually have Warm Hearted children. The same is true of the Cold Hearted. Like produces like.

A Cold Heart is Hard and there is a chilly handshake. Alleged reason is placed above spirit, but it is merely opinion—not reason.

Warm Hearts are doing the welfare work of the community, while Cold Hearts make frequent use of the word "if".

Warm Hearts are admired, loved, respected, an example to the rest of us. Cold Hearts stand alone and are lonesome.

The Warmest Heart ever created was born over 1900 years ago.

His Heart was so Warm and its love so great that every Sunday millions of people attend services to learn more about Him.

Don't we feel the need of some of His warmth?

—By Benjamin A. Fryer, in
Reading Eagle.

notably conspicuous, defended Prohibition loyally. But so few really read the Church papers, even though they get them, and because of the irregularity in attendance of many of our Church people, multitudes of them never heard their pastor's defense of the cause, not to speak of the multitudes who never read or heard anything but what suggested not only the utter failure of Prohibition, but that it was put over on the body politic, infringed personal liberty, was the chief cause of crime and was, itself, an utter evil. In our zeal for the success of Prohibition and to counter the frightful misrepresentation regarding it, we doubtless sometimes claimed too much for it. Those of us who remember the old saloon days with the open drinking and drunkenness, the ruining of lives, the wrecking of families and fortunes know that enormous benefits have come through Prohibition. We have perhaps unduly minimized certain evils attending the violations of the Amendment, because we associate very little with the people who drink and we have not hunted

throughout, with shrewd strategy and a persistence worthy of a better cause, have out-manuevered us. Verily the children of this world have been wiser than the children of light. Will we acquiesce in this Beer stampede? **Never.** There is a new fight ahead of us. And success depends on the Christian people, the Church, who must be in the front line for defense and offense. **What shall we do?**

Let us strive to retain the Amendment. If any modification is needed, or if any definitely better plan of liquor control can be offered, let us be open-minded enough to favor it. No such plan is in sight. Bare repeal without an adequate substitute would be calamitous and create terrible confusion. Some form of effective Federal control surely must be retained to protect the States. While states and localities have been expected to co-operate with the national government, the tendency has been to depend almost entirely on Federal action. Some States have refused to pass enforcement acts or have repealed those that had been enacted and the drift has been toward less local responsibility for success, a decidedly untoward situation.

We must have more effective state and local enforcement. The plans of President Hoover and Senator Glass are aiming at this with the Federal activities coming in rather to supplement state action. We must get back to greater local autonomous vigilance and concern for effective enforcement. There will, of course, be bootlegging under any system of control as long as folk insist on having intoxicants and are ready to pay the price. The only way to get rid of bootlegging in the present status of desire for drink, as I see it, would be for the state to manufacture and dispose of liquor at cost, without restrictions, thus removing the profit motive which is the bane of the base liquor business. The country would not tolerate this, however, and if we are to have a legalized liquor business at all, Congress will insist on getting revenue. The contention that National Prohibition interferes with personal rights and liberty applies with equal cogency to the minority in State Prohibition and local option. The purpose of the Eighteenth Amendment is not to make men moral by law, but it was adopted to outlaw and eliminate a traffic whose iniquity became intolerable. Shall we permit this business to come back? This from the U. S. Senate Judiciary Committee's 7,000 pages of sworn testimony in an investigation of the Brewers' Association, pending the adoption by the States of the Amendment in 1918—

"The United States Brewers' Association, brewing companies, and allied interests, have in recent years made contributions to political campaigns on a great scale without precedent in the political history of this country, and in violation of the laws of the land:

" . . . In order to influence public opinion to their ends, they have heavily subsidized the public press, and stipulated, when contracting for advertising space with the newspapers, that a certain amount be editorial space, the literary material for the space being provided from the brewers' central office in New York.

"In order to suppress expressions of opinion hostile to their trade and political interests, they have set in operation an extensive system of boycotting of American manufactures; merchants, railroads and other interests (in all, some fifty corporations and firms): . . .

"They have defrauded the Federal Government by applying to their political

GUILTY

I never cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land;
But God have mercy on my soul!

For I am haunted night and day
By all the deeds I have not done;
O unattempted loveliness!
O costly valor never won!

—Marguerite Wilkinson.

funds money which should have gone to the Federal Treasury in taxes."

There is no hope whatever that the liquor interests will mend their ways. Some form of liquor control we must have and even though sale thereof be licensed, therein are phases of prohibition. There will be violation of any possible restraining laws we may have. There is no such thing as a perfect and satisfactory solution of the problem, for in the present stage of human society, there are yet many who refuse to obey laws interfering with their desires. The duty of Christians—pastors, teachers, leaders, members of the Church—is plain: to obey the laws we have, if they do not violate conscience, to do all we can to secure the enforcement of beneficent laws, to strive as citizens for the best enactment of the best possible laws, to train and develop the finest type of citizenry in character and conduct, who will constitute and create the public sentiment which is the basic need for good government and wholesome social life.

Of course, the temperance and Prohibition question is by no means the most important issue before us, but it is vitally linked up with all others—unemployment, more equitable distribution of wealth, race and international problems. How can we solve them with liquor-befuddled minds? Taking a high worthy stand on the temperance issue will aid and go along with nobler positions on other issues.

My conviction is that the true position for the Christian to take is that of total abstinence. Not that it is essentially wrong to drink with moderation as good people have done through the centuries; but not only for one's health and personal safety, but especially for the effectiveness of one's influence and testimony do we as Christians need to practice abstinence. The shame of the ineffectiveness of Prohibition enforcement has been the insistence of many otherwise good people on having their cocktails and therefore patronizing a bootlegger. All classes and conditions of people have doubtless been violators of the law, but the worst offenders have been many of the people of culture and recognized social standing who, it is claimed, doubtless correctly, persistently violate the law, though I personally have never seen it. Even ministers of outstanding Churches, professors in Church schools, and political Drys drink highballs along with their social group, with apparently no compunction, we are assured by those who claim to know. They may not personally patronize the speakeasy, but they bring reproach on the cause and nullify their influence. Making one's own wine and home brew for personal use is not a violation of the law, but it undercuts a man's influence and testimony and helps to create sentiment alien to the law. None of us as Christians may boast of our virtue—God forbid—and a capitious, cen-

sorious spirit is to be avoided, but a fair degree of consistency must certainly be aimed at, if our influence is to count. One does not even have to drink wine or beer as many claim he must to get about in Europe, if he is insistent on getting non-intoxicating beverages. It was my privilege at Stockholm—attending the Life and Work conference in 1925—to attend a number of banquets where liquors were served. Many of our prominent American ministers imbibed with gusto. I think more did not. It was gratifying to note that the late and lamented Archbishop Soederblom and the Crown Prince of Sweden turned down their glasses, and I was assured that was their custom.

This sort of thing going on all too widely, one fears, among outstanding people, and many of them Churchmen, in any community simply scandalizes the Prohibition situation and makes the cause a laughing-stock. Such so-called "best people" are the very worst, even though they be members of the Church—indeed, that fact makes the hypocrisy the more glaring. As I see it, one simply can't play Wet and Dry in this game. Unless we can get a larger number of influential people to be consistently abstainers, Prohibition in state or nation is verily doomed! It seems incredible that people who are somebodies in a community, knowing as they must, the dangers and damages of strong drink, should be unwilling to deny themselves in what they may even conceive to be their rights. Is not the position of the Apostle Paul truly Christian—not to drink wine lest it cause a brother to stumble? And we can do this without being queer or making ourselves a nuisance. We can be puritans without being puritanic. When a great cause is at stake, such as now confronts the nation, let the Christian people use their every influence against the tide which seems flowing back toward the horrible conditions of the old saloon days.

The Church, in this new fight for temperance, must not only keep on passing fine resolutions in Synods and Councils, calling for the best possible laws and vigorous enforcement of the same, so that we may have favorable environment for promoting temperance and wholesome living, but in her preaching and teaching must get the people to obey the laws and practice total abstinence. Let us stress the high levels of Scripture teaching touching the moral damage and ruinous perils of strong drink. Teach the conclusions of science that alcohol is a narcotic poison and always injurious—even when taken in small quantities. While it has medical uses, in nearly every case there are equivalent or better substitutes. Perhaps for many people we need again the promotion of special temperance organizations and pledge signing, though this has never personally appealed to me. Let us strive for and have all the education possible in schools, the press, Sunday Schools, and homes, touching the physical, mental, moral, social and economic effects of alcohol. But such knowledge alone will never save us. We must have religious motive backing up consistent moral practice not only for the individual to be truly temperate, but to create social atmosphere and public conviction, the indispensable backing for securing and enforcing beneficent laws. This is the Church's prime business which, if she does not do, will remain undone and much of other legal and enforcement effort will be utterly futile.

Washington, D. C.

Splendid Address by President of Franklin and Marshall

(DR. APPLE Says Personalities, Not Systems, Hope of Future at Unveiling of His Portrait)

Not systems, not machines, but personalities will shape the future of civilization and education must provide a broader

training for personality, well grounded in moral character.

This was the keynote of an address

delivered Feb. 13 by Dr. Henry H. Apple, President of Franklin and Marshall College, on the occasion of the formal unveil-

ing of the portrait of the president presented to the college by the class of 1932. The exercises were held in Hensel Hall.

Thomas S. C. Houser, president of the class of '32, formally presented the portrait. The canvas is the work of Hans Schlereth, well known artist of Washington, D. C.

Dr. Apple's remarks follow in part:

"Even though it is with a feeling of embarrassment I am glad to be present on this occasion. I will try to separate myself from the official position I hold. I can then express to you my deep gratitude for the personal honor you have conferred upon me. It adds something to the friendship we had through the four years of your college life. I want to thank you heartily for what you have thus done for me. I received from your class a personal benefit which I can never repay except in words of gratitude and the effort for better service to the students who come after you.

"I fully realize the fact that your gift is made to the college and is an evidence of your devotion and loyalty to your Alma Mater. What you have said about the growth of the college in recent years belongs to all who had part in the institution—students, faculty, board of trustees and generous friends who have helped make the advancement. The growth of the college was greater in proportion than that of any institution in Pennsylvania. Some persons have been kind enough to speak of this as my achievement. When the last of the group of new buildings was completed the 'Reformed Church Messenger' stated in a congratulatory item that I would have a place in the history of the college as the Builder President. It puts me in borrowed light. It was only because I happened to be President at that particular time and not due to any specific effort of mine. Indeed, the compliment must be turned over to Dr. Fackenthal, President of the Board of Trustees, who has done more than any one man for the outward expansion of the college.

"In my relation to the institution as President, my heart and effort have been directed primarily to the welfare of students, and I have aimed to be in a sense a builder of personalities. The purpose of education is to enrich civilization. We enrich civilization by enriching the individuals who compose it. And in this day when civilization seems to have broken down and we are preparing to rebuild it there is more than ever a heavy responsibility resting upon those who are in authority in our colleges. These institutions are factors in producing the individuals who must make the future. More indi-

vidual treatment is a significant demand in higher education.

"The civilization of the future, as the civilization of the past, will be the product of human activity. We hear and read much in this day about a machine age and the word technocracy has been coined to express the wildest ideas of imagination for a world mechanism. It is well for us to realize that no machine, however perfect in its form and operation, can ever displace or supercede the human element of the world. And in view of the greater problems needing solution, education for the future must be on a broader basis. Personalities will play a more important part in the future and will need a broader training. The minister, doctor, lawyer, business man will need to understand social, economic and political relations as well as have fitness for the particular problems of his own profession. Education must get away from the tendency to concentrate on preparing individuals for a certain position or job which they are to perform and must broaden its aims. Understanding of social and economic conditions will be as essential as technical knowledge. The individual will need to possess and use knowledge and skill and adapt it to the best ends of life. This demands an all-rounded personality, grounded in and inspired by the humanities as well as particular technical information. Personality cannot continue to be a by-product of education. The curriculum and student activities combined must be designed to contribute to the best possible development of personality.

"Above all other things the personality that is required now and will be essential for future leaders is a personality that is strong in moral character. I am particularly happy in the thought that this portrait will hang in the chapel. That is where the portraits of college presidents ought to be, to emphasize the best element in education for the development of character and to recognize the place of religion in the formation of character.

"The period of history through which we are now passing is not so much an economic strain as it is a moral strain. The thing we need most is moral courage. Those who are giving way under the strain are those who do not have the courage to face life, some of them even seeking death as an easy way out. We must enter upon an era of new moral purposes.

"It is not difficult to find evidence of the moral slump. The National Committee on Mental Hygiene whose chairman is Dr. George W. Pratt, Psychiatrist, made an extensive survey which indicated that although available statistics failed to show any increase in insanity because of

the suffering brought about by the depression, suicide has been unmistakably more frequent, and many lesser departures from normal mental health are being observed. An appallingly large percentage of grown men and women fell into the emotionally immature class in the face of disappointment, resorting to heavy consumption of alcohol, narcotic drugs, gambling and varying degrees of chronic irritability, bitterness, indifference and despair. A great many young people are loafing hard, drinking hard, pitying themselves, blaming the world and their hard luck—all of which is very disastrous. They are contracting habits and points of view which will ruin them. This is observed in recent literature which takes a scornful attitude toward old fashioned ideas of character. In ordinary relations of life the ideas of obligation, responsibility, duty have almost been eliminated from our vocabulary as well as from our actions.

"A more practical illustration of this situation is found in the result of a survey in one hundred leading industries to determine the reason for those losing positions or failing to advance. Among the various causes is cited carelessness, tardiness, dishonesty, lack of courtesy, poor English, lack of loyalty. The most conspicuous cause is moral. The conclusion reached is that the lack of proper character traits and not lack of specific skills is responsible for losing positions and the failure to advance—89.9 per cent in character traits and 10.1 per cent in lack of skill.

"Our greatest failure has been in character development. Institutions and students are now concerned with this problem. Religion will come back into prominence. It will be recognized and used. To face depression and prepare for prosperity we must face the facts of life that show a fundamental difference between right and wrong. Through religion and all that it emphasizes in moral and spiritual forces and elements we must regain our lost sense of security or lessen the stress of insecurity.

"What can you younger generation do in relation to the difficult problems of this day? The answer is clear—keep fit, get ready, make preparation, do some studying, know the situation and its possibilities, hold on to ideals, to faiths, to great beliefs, to good purposes, to moral and religious ventures. Then when the world's recovery starts, you can make your own start."

Solos by Mrs. Elsa Meiskey and selections by the College Symphony Orchestra, under the direction of Professor Frederic Klein, completed the program.

NEWS IN BRIEF

1933 CLASSICAL SPRING MEETINGS

MARCH 14:

Central Hungarian (9 A. M.), Hungarian, McKeesport, Pa., Rev. Stephen Balogh, 134 8th Ave., McKeesport, Pa.

APRIL 3:

Carlisle (7.45 P. M.), Trinity, Blain, Pa., Rev. S. W. Beck, Blain, Pa.

CHANGE OF ADDRESS

Rev. L. G. Novak to 179 44th St., Pittsburgh, Pa., instead of 2179 44th Ave., Pittsburgh, Pa., as reported last week.

Rev. E. W. Seibert from Lodi, O., to Box 344, Canal Fulton, O.

Rev. Aaron R. Tosh from 2213 Green St., to 5720 Virginian Road, Philadelphia, Pa.

The "Messenger" will issue its Passion Week Number on Mar. 30, and its Easter Number on Apr. 6.

The Board of Foreign Missions is holding its annual meeting at Lancaster, Pa., March 7th, in connection with the Missionary Conference at the Theological Seminary.

The Foreign Mission Day offerings thus far amount to \$3,635. Quite a number of "special" have been reported in the Church papers, which are not included in this report.

On Feb. 19, Dr. U. C. Gutelius, of Phila., officiated at the marriage of his classmate, Prof. Wm. F. Ziegler, of Banks Business College (F. and M., '94), to Mrs. Olive Douglass, of Cape May Court House, N. J.

The Rev. Albert O. Bartholomew, of Redeemer's Church, Littlestown, Pa., is

preaching an interesting series of Vesper messages on "Lessons from the Life of Joseph—From the Pit to the Throne."

Dr. Henry H. Ranek, of Grace Church, Washington, D. C., is preaching a series of sermons on "Messages to the Seven Churches." Dr. Christopher Noss preached on Feb. 12. Feb. 19 was Every Member Canvass Day.

At the Wednesday evening Lenten services in St. Peter's, Lancaster, Rev. James E. Wagner, pastor, the speakers are Drs. John B. Noss, Geo. W. Richards, Oswin S. Frantz, Nevin C. Harner, I. H. De Long, E. S. Bromer and Theo. F. Herman.

"Has the Church an Answer to the Problems of Poverty, Unemployment, General Welfare and Great Wealth?" This is the general theme at the evening services in

St. Paul's Church, Allentown, Pa., Rev. E. Elmer Senenig, pastor, during March.

Miss Harriet P. Smith left Martinsburg, W. Va., on March 6th, on her way to Sendai, Japan. She spent a profitable year's furlough in America, and returns with the best wishes of many friends. Miss Smith is one of the capable teachers in Miyagi College.

In Calvary Church, Phila., Dr. F. H. Fisher, pastor, Thursday evening Lenten preachers will include Revs. Eugene L. McLean, J. M. G. Darms, J. M. Mullan, Paul S. Leinbach, Geo. W. Waidner and J. Rauch Stein. The confirmation class meets Friday evenings. The confirmation, baptism and reception of members will be on Palm Sunday.

Rev. Howard Obold, of St. Stephen's Church, Perkaspie, Pa., sent "The Fellowship of Prayer" to his people, with a fine pastoral message on its last page. On the Wednesday evenings of Lent the pastor gives a study of the Parables of Jesus. Rev. F. D. Wentzel, Director of Leadership Training, was the speaker at the Young People's service March 5.

In Grace Church, Phila., Dr. U. C. Gutehus, pastor, the special Lenten services are held each Thursday at 8 P. M., with the following speakers: Drs. Paul S. Leinbach, Chas. E. Schaeffer, Wm. E. Lampe, John M. G. Darms, Geo. W. Waidner and Conrad A. Hauser. On Sunday mornings the pastor gives a series on "Representative Men." The evening sermons for 5 weeks will be preached by Dr. Chas. B. Alspach.

In First Church, Phila., Rev. G. H. Gebhardt, pastor, a fine Lenten program is announced. Among the Wednesday evening speakers are Prof. Arthur Boyce, of Persia; Dr. A. G. Peters and Dr. A. C. James. Rev. Geo. R. Snyder, of China, speaks at the morning worship, Mar. 12. On Mar. 26, at 8 P. M., Rev. M. Billester gives an illustrated lecture on "Wonders of Grace in Russia."

Rev. E. M. Dietrich, of Irwin, Pa., who has been a patient in Westmoreland Hospital, Greensburg, after a surgical operation, is now convalescent. He is much comforted by the loyalty of the good laymen of his congregation, who are keeping the Church services going, taking turns Sunday mornings in the pulpit. That is the kind of laymen to have in a congregation.

Here is a good word from a dear mother in Israel which came as a veritable benediction. Mother D. W. Gerhard, of Lancaster, known and loved by so many, writes: "The 'Messenger' has come to my home for more than 60 years, and I have always enjoyed reading it. I have seen its development and rejoiced in that, and feel we have a Church paper in which we can have a just pride. If only more of our Church members would take it and read it!"

John M. G. Darms supplied the pulpit in the Church of the Ascension, Norristown, Pa., at both the morning and evening services, on Sunday, March 5th. He announced that the new pastor, the Rev. Calvin Wingert, of Reading, Pa., will begin his pastorate the following Sunday, March 12th. The men of the Church are planning to attend the evening service in a body. That should be a great encouragement to the new pastor. Midweek Lenten services are conducted by the Rev. Wm. H. Erb of Norristown.

St. Andrew Church, Allentown, Pa., Rev. Henry I. Aulenbach, pastor, began its Lenten season with a delightful dedication service of altar gifts. The gifts consisted of a set of brass offering plates and an alms basin presented "In memory of Howard and Harry Knerr, by their parents, Mr. and Mrs. Edward Knerr"; a pair of solid brass candelabra, the brass furnished by Mr. Irwin Leiss and the candelabra designed and constructed by a member of the congregation, Mr. Marquis Hertzog; also a pair of purple Bible bookmarks presented by the 1933 Catechetical Class.

The Lenten call to the membership of Trinity Church, Tamaqua, Pa., Rev. A. C. Thompson, D.D., pastor, offers a series of Sunday morning sermons on the general theme, "Jesus Christ Maketh Thee Whole." Sunday evening sermons are on the 7 deadly sins, under the subject, "Our Besetting Sins." Lent opens with union services in the St. John's Lutheran Church; after the first week Revs. P. T. Slinghoff, W. W. Moyer, L. M. Fetterolf, J. K. Wetzel, and F. D. Slifer will preach on Wednesday evenings. "The Fellowship of Prayer" has been distributed to all the members of the congregation, with a special message on Church attendance.

One of our best friends in Bellefonte, Pa., renewing his "Messenger" subscription, says that he passed his 67th birthday on Feb. 17 and he remembers the "Messenger" from his childhood up. "I remember that as a little fellow just learning to read," he says, "we boys would cuddle around the 'Messenger' on the floor, reading the little stories and pleasantries found in its pages. And as I have been reading it continuously all these years I would not like to be without it. It has been improving with age, and I hope the same may be said of me. I pray the Father's richest blessing on all those connected with our Church paper."

A CORRECTION. Owing to an error of the publicity secretary at Cedar Crest College, the announcement of the Lenten lectures planned by President William Curtis incorrectly stated that these addresses were to be given free. President Curtis wishes it announced that the Church organization is expected to pay the traveling expenses for the occasion. Anything above that amount will be turned over to the fund for needy students at the college. In the service of Our Lord the president and faculty of Cedar Crest College wish to do all that is possible to co-operate with Reformed Churches in the observance of this season.

In Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, a Men's Brotherhood was organized, with 48 charter members. Elder Claude Kleckner of Grace Church, Allentown, gave a helpful address on the importance of enlisting men in the work of the Church. Earl Eltz was chosen president; Francis Wieder, vice-president; Paul Wieder, secretary; Anson J. J. Wetzel, treasurer; and Chas. Krauss, pianist. On Loyalty Sunday, Mar. 12, Dr. C. H. Rominger, of Cedar Crest College, will preach in the A. M., and Rev. Calvin M. De Long will give a German sermon at 2 P. M. On the Friday evenings of Lent the following guest preachers are expected: Revs. Wilmer H. Long, B. M. Werkheiser, E. K. Angstadt, and Wm. O. Wolford.

The First Church, Shelby, O., Rev. David J. W. Noll, pastor, has been experiencing a great many blessings during the past few months. A new interest is being manifested by the people. This small congregation is leading the community in attendance records. The fathers and sons of the First Church gathered around the banquet table for their annual banquet sponsored by the Booster's Club, and served by the Ladies' Aid. One hundred fathers and sons partook of the delightful chicken dinner (friend a golden brown). The music was rendered by a girls' orchestra. The program consisted of songs, cheers, music, etc., and the speaker of the evening was the Rev. D. B. Young, D.D., of the First Lutheran Church, a very close friend of the congregation and pastor. The pastor served as toastmaster, and all voted the evening well spent.

The 29th anniversary of Christ's Memorial, West Hazleton, Pa., Rev. E. Franklin Faust, pastor, was observed Feb. 5. The president of Eastern Synod, Rev. J. Hamilton Smith, D.D., was guest preacher. On this occasion the children and grandchildren of late Elder and Mrs. Stephen Bettenbender, presented a pair of brass vases as a memorial to these splendid parents. On Feb. 2, the pastor and his wife

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entertained the members of the Consistory and their wives at dinner, commemorating the 12th anniversary of the pastor's installation. On Feb. 8, Rev. Paul S. Leinbach, D.D., was guest preacher in the series of Great Preachers' services conducted by the Hazleton Ministerial Association. A very successful standard leadership training school was conducted in Hazleton Jan. 16 to Feb. 20. The pastor of Christ's Memorial is the dean, and 123 students of the school received certificates of credit for courses completed.

In St. John's Church, Bedford, Pa., Dr. J. Albert Eyler, pastor, a most inspiring message was given on Education and Young People's Day by Dr. H. M. J. Klein, of Franklin and Marshall College. Elder H. C. Heckerman, of St. John's, represented the Pennsylvania State Sabbath School Association before the Legislature, appealing to that body not to pass laws that would commercialize the Lord's Day. A liberal special offering for the cause was given on Foreign Mission Day, Feb. 12. In the artistic Lenten calendar, issued by the pastor, the themes of the Lenten sermons are announced together with a most appealing message from the pastor to his people. On Wednesday evenings of Lent the pastor is using the new Manual, "Walking and Working with Christ." He says of this Manual in the Lenten calendar: "Those of us who are already members of the Church have missed its rich spiritual uplift. We, therefore, turn to it on these Wednesday evenings of Lent that we may know the things our children are being taught and that we may have for ourselves the benefit of this modern approach to our religious problems."

The Sunday evening service, Feb. 26, was a very happy occasion for Zion Church, Baltimore, Md. A life-size painting of the Christ from the study, "Come Unto Me," presented to the Church by the Ladies' Guild was unveiled and dedicated. Mrs. Catherine Reinhard, president of the Guild, gave the presentation address and Mrs. Sophia Beale, chairman of the committee to arrange for the picture, had charge of the unveiling. Special music for the occasion was furnished by the choir. The service of dedication was very impressive. Mr. George Taylor, Baltimore artist, present for the occasion, was highly complimented for his beautiful work of art. It is a wonderful painting and makes a very decided improvement to the interior of the Church. All who worship with us shall be helped in some way by the presence of this portrait of the Christ. The Ladies' Guild of Zion is a very active organization in the work of the Church and indispensable to its success. Last year the Guild paid \$1,100 into the treasury of the Church. On Feb. 8 they entertained the choir at a luncheon as

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an expression of their appreciation for the work of the choir. Feb. 22 and 23 they served 400 at their turkey supper. Feb. 28 they served the annual dinner of the Arcadia Improvement Association, which holds its meetings in the church. Dr. R. W. Sanderson, executive secretary of the Baltimore Federation of Churches, occupied the pulpit at the morning service Feb. 26. Rev. N. L. Horn had charge of the morning service at First and St. Stephen's.

Woman's Missionary Society News

Helen B. Ammerman, Editor,
1331 Center Street, Ashland, Pa.

The G. M. G. of Hain's Church, near Wernersville, Pa., recently organized with Mrs. Reber counselor and Miss Lam president, has begun the study of the Winnebago Indian. Miss Rosa Ziegler installed the officers with the beautiful candle service. A visit and a message from the Classical president, Mrs. H. J. Miller, of Womelsdorf, was much appreciated.

On the Job. The G. M. G. of Selinsgrove, Pa., Miss Naomi Gemberling, president, conducted the Church School program on Foreign Mission Day. Part of the designated "Our Father's World" service, an effective octette of boys and girls, a suitable reading by Miss Ditzler, an apropos discussion on the missionary service and recent death of Sarah Krick by the president, interspersed with appropriate missionary hymns, special music and reading of the Scripture by Miss Myer formed a dignified, instructive and pleasing program. Miss M. Gemberling, West Susquehanna Classical Secretary of Life Members and Members In Memoriam, is the counselor, and offered prayer. Last Home Mission Day, in conjunction with the W. M. S., the girls participated in a similar service.

An Opportunity is given to hear Miss C. Butler, chairman of the Christian Literature Committee of the Federation of Women's Boards of N. A., in the Church of the Advocate, Wayne Ave. and Queen Lane, Germantown, Pa., on Mar. 15, at 2:30 o'clock. Our Church missionary societies contribute to this phase of Christian service. The meeting will be informal. All interested women are urged to attend Miss Butler's discourse. She has wide experience.

Busy. Through the instigation of the G. M. G. of Ashland, Pa., Rev. A. A. Welsh, pastor, the World Day of Prayer will be observed for the first time. All Protestant Churches of the town are happily co-operating.

A New Project. In a desire to call together the people who carry the real responsibility for the Foreign Mission enterprise, an invitation is extended to all Foreign Mission Board Secretaries and members of such boards to a series of six services of prayer and meditation on successive Friday afternoons from 3:45 to 4:45 on Mar. 3, 10, 17, 24, 31 and Apr. 7, in the Episcopal Little Chapel, 281 Fourth Ave., S. E. corner of 22nd Street, New York. The Mission Boards have lately conferred frequently concerning co-operation, problems of administration and promotion, finances, etc., and regret has been expressed by many of this group that the rush of office procedure allows so little time for conference and fellowship in matters pertaining to the spirit. For this reason and because we are entering into a co-operative series of country-wide promotional conferences, it seems that this Lenten season offers an exceptional opportunity for spiritual fellowship, although the services will not be specifically Lenten in type.

Dr. C. B. McAfee, chairman of the Committee of Reference and Counsel, will give six talks in view of responsibilities facing mission administrators at this time. Those concerned will likely represent our Church in honor to God for His goodness to us, and in view of our unfinished task. The laity might do well to include these thoughts with others in the mid-week Lenten services. Oh! let us get an upward pull and not a downward flop. In these distressful days, we can, if we will to do so.

A Revised Directory of Secretaries (Classical Corresponding Secretaries Clip and Note Changes in Addresses):

Eastern Synod. Lancaster Classis, Sec. of Christian Citizenship is Mrs. Herbert Heitshu, Lititz, Pa., R. D. 3. Lehigh Classis, Sec. of Lit. is Mrs. J. L. Snyder, 241 Allen St., Allentown, Pa. West Susquehanna Classis, Historian is Mrs. J. M. Hartswick, 20 Reynolds Ave., Bellefonte, Pa. **German Synod of the East.** West New York Classis, Sec. of Organiz. and Memb. is Miss Ethel Beisham, 216 Meigs Ave., Rochester, N. Y. **Midwest Synod.** The Cor. Sec. is Miss Anna Suhrenrich, 3403 Prospect St., Kansas City, Mo. **Ohio Synod.** Central Ohio Classis, Cor. Sec. is Mrs. L. C. Heinlen, 47 West Oakland Ave., Columbus, O. The Sec. of Stewardship is Mrs. Clyde Smith, Glenford, O. **Pittsburgh Synod.** Clarion Classis, Sec. of Organiz. and Memb. is Mrs. G. Whitehill, Knox, Pa. St. Paul's Classis, Sec. of Organiz. and Memb. is Mrs. J. Eichbaum, 249 Walnut Ave., Sharon, Pa. **Potomac Synod.** North Carolina Classis, Cor. Sec. is Mrs. C. C. Wagoner, Conover, N. C. Zion's Classis, Cor. Sec. is Mrs. C. W. Bair, Route 1, York, Pa.

The 45th annual meeting of the Women's Missionary Society of Schuylkill Classis will be held in St. John's Church, Tamaqua, Pa., Rev. J. A. Schaeffer, pastor, Friday evening, March 31, and Saturday, April 1. Mrs. John Lentz, Collegeville, Pa., will be the speaker. The Christian Fellowship Congress will be held in Trinity Church, Pottsville, March 26, at 2:30 P. M. Speakers, Rev. Robert A. Bausch, Pottsville, Pa., and Mrs. George W. Butz, Schuylkill Haven, Pa.

WHY PENSION THE PREACHER?

The secretary of a consistory, whose minister had resigned after 30 years of faithful service, said with earnestness in his tone, "He ought to have resigned 8 years ago. He lost his grip. The congregation is bigger than the preacher and when he loses his grip he ought to go." The reply was: "Every minister will agree

NOTICE—Rev. H. C. Correll, 275 S. Tulpehocken Street, Pine Grove, Pa., is anxious to communicate with any congregation wishing to dispose of usable copies of the old edition of the REFORMED CHURCH HYMNAL.

with you; but let me ask you, did you pay him enough so that he could lay up anything for old age? I am told that you paid him barely enough to feed and clothe his family. If he is too old for you, he is too old for any other charge. Where is he to go? What can he do?" And the elder said, "I had not thought of that."

Here is where the Board of Ministerial Relief comes in with Relief and Pensions to help our congregations care for our aged ministers. Many charges could not pay much larger salaries than they are paying. They could not possibly go on paying an aged or disabled minister and properly support the new minister called to the charge. But if all our congregations go together and raise this Pension Fund and support our Relief work, all our aged ministers and widows of ministers can be cared for during their declining years. We believe that every right thinking member of the Reformed Church and every congregation, when it understands the work of the Board of Ministerial Relief, will be anxious and willing to help complete the Pension Fund.

This Fund is raised by contributions from Churches, Sunday Schools, and individuals. Some must have an income from their investments during their life time. They may take annuity bonds and receive a good rate of interest as long as they live. After that the income goes to our aged ministers. Others remember our Board in their wills. They can insert the statement: "I give and bequeath to the Board of Ministerial Relief of the Reformed Church in the U. S., with offices at 524 Schaff Building, 1505 Race Street, Philadelphia, Pa., the sum \$....." Here name the amount you wish to go to the Board. Have your will witnessed by two or three persons, signing their names. Do this and you are conferring a great blessing on many of God's servants.

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BOARD OF CHRISTIAN EDUCATION
OF THE REFORMED CHURCH
IN THE UNITED STATES
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For any further information drop a line to the Board of Ministerial Relief, 1505 Race Street, Philadelphia, Pa.

J. W. Meminger, Secretary.

TESTIMONIALS OF PASTORS

WHY I AM GLAD TO HAVE A CHAPTER OF THE REFORMED CHURCHMEN'S LEAGUE IN MY CHURCH

CHAPTER 41

Rev. George W. Spotts, Telford, Pa.:

1. Because it brings my men together to consider vital questions.
2. Because it gives me a better understanding of my men when I hear expressions of their views on Kingdom work.
3. Because it gives the same opportunity to my men to get a right understanding of myself in the great work of the Master.
4. Because it teaches my men to pray in public and then to practice the prayer in every day living.

CHAPTER 44

Rev. E. K. Angstadt, Kutztown, Pa.:

Because through the organization my men desire: 1. Spiritual benefits; 2. Fellowship of a high order; 3. Better knowledge of the work of the Church; 4. Knowledge of the organizations and institutions of the Church.

II. The Church benefits through: 1. Finer conception of her work and problems; 2. More regular attendance upon divine worship; 3. The feeling of ONENESS with all the other men of the Church, due to Church wide organization of the League; 4. Greater service on the part of the members.

III. THE HOME AND COMMUNITY are benefitted because the League develops the BEST in a man.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Lent has brought the annual appetite for doughnuts. Hundreds of doughnuts were prepared in the various kitchens and the children all had sufficient.

Two more of our boys left the Home. John Gasperon to Philadelphia and Harold Frey to a farm near Myerstown.

We thought our scarlatina was over, but two new cases were reported. The cases are very light, but it involves the necessity of an extra employee to care for them.

REFORMED CHURCHMEN'S LEAGUE

Spring time is growing time. As we approach the season of spring in nature we are keenly alert and looking eagerly for every sign of returning life. That's the magic of spring—new life in a thousand forms. Another Chapter added to the Reformed Churchmen's League—at Collegeville, Pa., the Rev. John Lentz, D.D., pastor—is another evidence of the ongoing life of this men's organization. Eighteen members enrolled as charter members and are already striking after double that number within a fortnight. This chapter—the third in one of the 7 collegiate towns where the Reformed Church is established and prominent—should grow to be one of technocrats and produce experts in lay leadership. Why should not every one of OUR college towns have a chapter of the League? We certainly expect great things of this chapter. Elsewhere two other chapters are on the way. Yes, slowly, but surely, like in nature, evidences of new life are multiplying. The slogan is: MEN TO THE FORE in and through the work of the CHRISTIAN CHURCH. And the goal: A Chapter in EVERY congregation or charge. Send to 714 Schaff Bldg. for literature and counsel how to organize a chapter of the Churchmen's League.

Sixty men and women attended the open meeting of Chapter No. 1, St. Peter's, Lancaster, Pa., on Feb. 15. The members be-

ing mission-minded, they welcomed the inspiring lecture given by Dr. Paul L. Gerhart, on furlough from Japan, on Life, Work and Ideals of Kagawa, leader of the Kingdom of God movement in Japan. The majority of those present pledged their loyal support at all services of the Church during the Lenten season.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

During the past week several events occurred at the Home which were of unusual interest. Last Sunday, during the absence of the Superintendent, the Christian Endeavor Society of Grace Reformed Church, Allentown, appeared in a body and conducted a very interesting service in the rest room of the new building. Our old people were much delighted with those young folks.

The second event of note was the appearance of the photographer, who took exterior and interior views of the new building. It so happened when he took views of the rest room and the dining room quite a number of the members of our family were occupying them, and of course they will be on the photographs.

The third event, which was most unusual, was the appearance of a group of men early in the morning who, in a very short time, took all the windows out of the old brick residence on the Home grounds and proceeded to demolish the building. The efforts of the first day of that work proved so effective that it seems to tell us that within the next few days

A Splendid and Appropriate Easter and

Confirmation Gift A PILGRIMAGE TO PALESTINE

By HARRY EMERSON FOSDICK

This popular book on the scenes of Biblical history, formerly sold for \$2.50, is now available for \$1.00

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the house will be gone. During the day people at the Home were heard saying: It does not take long to destroy it, but it took considerable amount of time to build it. Several people who had lived in the house before it was acquired by the Home naturally related their varied experiences while occupying it. The heavy lumber and other material of the house is being stored for use in building a garage and storage building much needed by the Home and in

A CONFIRMATION MEMENTO

A Suggestion to Parents and Teachers of Young Persons to be
Confirmed This Eastertide

EASTER CROSSES

With Individual Presentation Story Envelopes
Can be Used as Bible Book-Marks



STYLE A

Size 2 1/4 x 4 1/4 inches. These exquisitely beautiful Crosses are finished in dainty colors and are accompanied by separate envelopes on which is printed a tender comparison of what The Cross meant to Jesus Christ and what it means to us, which enhances very greatly the spiritual value of the gift cross. Price, \$1.50 per hundred.

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Size 3 1/2 x 5 inches. Charming natural color floral designs: Easter lilies, narcissus, tulips, forget-me-nots, violets, acacias. Each cross bears a Scripture text. Price, 2 cents each.



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Size 2 3/4 x 4 inches. Floral designs of appropriate Easter flowers, tulips, lilies, violets, etc. Each cross bears a Scripture text. Price, 1 cent each.

Styles B and C with mailing envelope in place of presentation story envelope.

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the erection of other contemplated structures. It was in that building that the Home was established thirty years ago.

RECEIPTS OF THE BOARDS ON THEIR APPORTIONMENTS

The Boards of the General Synod received pitifully small amounts on account of their Apportionments during the month of February. The receipts for the two months, January and February, were not sufficient to pay the very greatly reduced salaries of missionaries and others for a single month.

The receipts were:

	January	February	Total
Home			
Missions.	\$10,148.78	\$9,266.65	\$19,415.43
Foreign			
Missions.	11,541.37	8,951.48	20,492.85
Christian			
Education	3,272.06	870.06	4,142.12
Ministerial			
Relief ..	3,605.92	1,143.62	4,749.54

We have entered the Lenten season of sacrifice. The Lenten and Easter period should be a time for all of us to show our loyalty to Christ and the Church, and we should give sacrificially for the Kingdom work committed to our Church.

As the secretaries of the Boards stated in the appeal recently issued, "Our Church Faces an Impending Peril," God grant that we may avert it.

William E. Lampe.

A Letter to the Editor

TAX MONEY—A LESSON IN TRUST

The fish that cometh up is more than a mere fish. The Master was unconcerned about His debt of taxes. When Peter was asked, "Doth not your Master pay tribute money?" Peter said, "Yes"; but he was much perplexed, knowing that his Master was penniless. Jesus, knowing all, told Peter to go to the sea for coin in a fish's mouth. "That take, and give unto them for me and thee, lest we offend," He said. Peter, with reluctance, went to the sea with hook and line, wondering how to find the sought for fish. He cast his hook into the deep blue sea, wondering how the coin had come to be in the fish's mouth. The fish, not satisfied with the coin in his mouth, sought Peter's hook. But, alas, the fish was caught on the hook.

Peter with much caution drew in the

line, and, just as Jesus had said, there was the coin in the fish's mouth. It was a miracle.

Peter took the money and let the fish sail on. Then, hasting back to his Master in great joy, he showed his Lord the great truth, and paid the tribute money for his Master and his own debt.

God declared, "The silver and the gold are mine, and the cattle on a thousand hills are mine." But the Son of God was penniless and had not where to lay His head when on this earth. When He wanted money to pay His debt, He trusted His Heavenly Father to supply all His needs, even to finding money in a fish's mouth.

Mrs. M. J. Thompson.

A LETTER FROM MRS. WOLFE

My dear Friends:

If I could only see you in person, to shake your hands and look in your faces, to tell you how grateful I am for your very generous support of the Christmas dinner for the needy ones, I would feel that I could perhaps make you understand just how grateful we are. We are so far away—and I am not able it seems to attend your Conferences, so the only thing I can do is just to broadcast you my greetings and best wishes for 1933.

I want you to know just how your efforts helped to feed 109 hungry children and send out 17 dinners to those who were ill. Many more could have been sent out, but food ran short. Shoes were purchased, coal sent to some who were in great need and prescriptions were filled. These could not have been accomplished had it not been for the effort of my far-off friends. The Red Cross gave \$5 to these conditions also. We had a most delightful dinner, and they were such a happy group under such adverse conditions. After all, it's best for them to be thankful today and let tomorrow bring what it may, or they would grow desperate. I have told you before just how these children suffer—how Orphan Homes and a Community Home are provided for the suffering and neglected white children, but that, even in the County House, no provision is made for the colored. We stand helpless to do anything to correct this negligence. We can only act in such circumstances as Christians, give them a dinner through the efforts of our friends and supply clothing that is sent to us by friends. We are so delighted to receive the splendid donations that were sent by the Needle Work Guild of Perkasio, Pa. The Reformed

Church of Buffalo, N. Y., also sent a lovely Christmas box of clothing, etc., that did so much, likewise, to meet the emergency. I have nothing but gratitude and appreciation for all that my Reformed friends did for us during these perilous days. When I read how wonderfully the Orphan Homes and Home for the Aged are supplied with the real comforts that make life joyful for the children, and the evening shadows less vivid for the aged, I feel it is very wonderful to be thus supplied, especially when there is no other resource. My heart grows sick and faint to see my people groan and writhe under the heavy burdens of segregation. If I could feel that it is just for a season, that they will have the pleasure of stepping into real citizenship with equal opportunity to earn an honest livelihood, it would be consoling; but the darkness seems at times impenetrable, and not much hope is entertained. The only consolation is that God will in His own day bring fairness and justice to my group. There is always that outstanding pleasure of realizing that in all of our heartaches and disappointments we have our friends among the white group just like we did during the dark days of the Civil War, friends that extend a helping hand and encouragement. I wish I could take each gift and follow it through its course of helpfulness, but space will not permit. I only want all to know that I greatly appreciate their valuable assistance in the effort to bring comfort and cheer to these unfortunate ones.

Your efforts made this pleasure possible for them, without which the day would have passed unnoticed. "We are only remembered by what we have done." Your efforts to help will bear fruit in some far-off time.

"Inasmuch as ye did it unto one of these little ones, ye did it unto Me."

Yours in His Service,

Mrs. H. W. Wolfe

Bowling Green Academy,
Bowling Green, Ky.

P.S.—It might be of interest to quote an expression made by one of the graduates. When the Board found it necessary to cut off one teacher because of the sadly depleted budget for our work, one of our graduates said, "I cannot return to school because of my parents' cut salaries and other reverses, so I am capable of taking the work of the teacher cut off and I am perfectly willing to do so. Why not let me serve if I can?"

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE GRACE OF HUMILITY

Text, Romans 12:3, "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think."

The Lenten season lends itself to the cultivation of the Christian graces, foremost among which is the grace of humility. Jesus had this grace in the highest degree. St. Paul tells us: "He humbled himself, becoming obedient even unto death, yea, the death of the cross." In His teachings Jesus dwelt much upon the grace of humility. Two of His beatitudes have to do with this virtue. The first of them all is: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." And the third

is: "Blessed are the meek: for they shall inherit the earth." Heaven and earth belong to the humble. In one of his discourses He said: "And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."

I can best illustrate what I want to say by means of a story that comes to us from Germany and brings out the misery to which pride leads. It was translated into English about fifty years ago and told to the children of his congregation by Dr. Alexander Macleod, a Scotch preacher, who afterward published it in his book entitled "the Children's Portion", from which I reproduce it.

In a certain German city, many, many years ago, lived a young man who was an organ-builder. Nobody else could build such organs as his. And every new one he built was better than the one before. He was called the master-builder.

At last he built one that was better than all the rest. He called it the Won-

derful Organ. It was so made that on certain occasions it could play of itself. The occasions when it could play of itself were when good, right-minded, well-behaved young people came into the Church to be married. As soon as two such young persons crossed the threshold of the Church the organ began to play of its own accord. But if either the one or the other was bad, or had an evil pride in the heart, it did not play.

When the young master-builder finished this organ, and got it built into its place in the Church, he said to himself, "My fortune is made now, and I shall have a home of my own and a wife. And I will take my bride to the Church in which my wonderful organ is. And as soon as we cross the threshold it will burst out into happy music, and all the people will say, 'That is the wonderful organ, and this is the master who built it, and she who is beside him is his bride.'"

So he went one day to seek a bride. He went to the fairest, kindest, most modest

girl in all the city, and he said to her that he loved her and wished her to become his bride. And she gave him her love, and the day for the wedding was fixed.

It was a beautiful day, and the wedding guests were happy. But the bridegroom kept filling his heart with the thought, that so soon as he took his beautiful bride into the Church his organ would begin to play, and all the people would say, "Listen to the wonderful organ, and see! the builder of it is there." His heart was filled with pride in his organ and himself, so that there was not room in it for any thought or feeling besides.

So the wedding company came to the Church door, and the bridegroom and the bride passed in, and its silence went to the bridegroom's heart like a knife. "Have I made a mistake in my choice?", he said to himself. "Is this fair-looking maiden not fair, not good? Alas for me this day!"

He did not once think that the evil which made his organ silent might be the evil of pride in himself. The smiles went out of his face; the joy went out of his heart; his warm hands got cold and clammy. He went through the wedding ceremony like a dead man. He did not touch the wedding breakfast; he did not say one kind word to his bride that whole day; he only kept brooding over the evil thought, that the fair young creature who had given him her love was not fair, nor good, at heart. And with this evil thought in his soul he stole out so soon as the guests were gone and it was dark enough, and left his beautiful bride alone.

He went from street to street until he got outside the walls. Then he took the road to a foreign country and walked all night, and the night following, sleeping where he could by day. At last he came to a city in which he was not known, and there he took up his abode. And in that strange city he lived for many years; he lived until grey hairs were beginning to show themselves on his head. And still he thought that he was in sorrow and in hiding because there had been evil in his bride.

One day, however, when all those years had passed, there came into his heart a great longing to see his native city, and, if it might be, his bride also once more. He tried to put away the longing; but it would not be put away. So at length he said to himself, "I will go back once more and look upon the organ and upon her." And with that he rose, and left the place in which he had been living so many years. And he turned his steps to the city in which he had left his wonderful organ and his bride.

At last he saw the spires of his native city in the distance and by-and-by he was at its gate. So eager was he to enter it now that he had begun to run. And the people he passed turned round and looked at the stranger who was running as if for his life.

As he ran he met a funeral procession. The people walking in it were weeping, and the street along which it was passing was filled with people also weeping. "Whose funeral is this?", he asked. "It is the funeral of a saint, of one who has been as an angel in the city, so kind was she to the sick and the poor." Then the people named her. It was his own bride. And, oh! then, in the poor man's soul, fell down the cruel wall which his pride had built, and which, for so many years, had kept him from seeing the spotless purity, the humility, the holy charity of his bride. Then, when too late to ask her pardon, he beheld the worth he had wronged.

And in that same moment he learned that it was the pride of his own heart which had stilled the organ on the wedding-day. He trembled from head to foot. A horror of shame and humiliation fell upon his soul, tears streamed from his eyes, and sobs burst from his breast. But he went forth among the pall-bearers and

begged to be allowed to help. The people thought he was some poor workman whom their dead angel had helped. But now a wonderful thing took place. As the pall-bearers with the body crossed the threshold and passed forward into the Church, the great organ, of its own accord, burst forth into an anthem of praise. It was too much for the poor organ-builder. Sick at heart because of his sin, and faint with his long journey, he sank exhausted at the base of a pillar. He had spoiled his life and the life of the dead one of whom he had not been worthy. Never now could he tell his sorrow. Never now could he give or receive her love. There was just one comfort. He knew that God had forgiveness for sinners as bad as he. And he seemed to hear in the tones of the organ the very tones of the forgiving God.

As the people were about to lower his bride's coffin into the grave, he was seen to grow white and to fall forward on the floor. Some who hurried to his help found that he was already dead. And by some token about his dress or person they discovered that this was the husband of the saint they had come to lay in the grave. And the teaching of God fell upon their hearts.

They kept back the body of the bride. They prepared the dead husband for burial. And they laid them together in the same grave. And as the two bodies were being lowered into the grave, the organ, of its own accord, began to play. It played such an anthem as had never before been heard, of the most heavenly music. But after that it was never known to play of its own accord.

Puzzle Box

ANSWERS TO—MAKE 7 WORDS OUT OF 21—NO. 7

- 1. Mid-ship-man
- 2. Mit-i-gate
- 3. A-base-ment
- 4. Car-pet-bag
- 5. Cal-i-co
- 6. Pep-per-mint
- 7. Per-son-ate.

CURTAILED WORDS—NO. 31

- 1. Curtail the second letter of the Greek alphabet and get to wager. Curtail it and get the substantive verb.
- 2. Curtail to begin and get a heavenly body. Curtail it twice and get a public highway (abbreviated).
- 3. Curtail worn or faded and get a free transportation card. Curtail it and get a dance step. Curtail and find a parent's name.
- 4. Curtail the name of a Greek poet and get an abiding place. Curtail it twice and get an exclamation.
- 5. Curtail that which is quite evident, and get a large flat dish. Curtail it and get the crown of your head. Curtail and find an Irishman. Curtail and get a parent's name.
- 6. Curtail a box in an opera house and get a piece of unshaped timber. Curtail it and get an old-fashioned exclamation.

—A.M.S.

Child (to young man who has called): "Sister told me to entertain you till she comes down."

Young Man: "Oh, she did, did she?"

Child: "Yes—and I'm not to answer too many questions."

Birthday Greetings

By Alliene DeChant Seltzer

The wind's howling outside, this March fourth night, but it's snug in our living

YEARBOOK OF AMERICAN CHURCHES

Edited by DR. HERMAN C. WEBER

ISSUED UNDER THE AUSPICES OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, this Yearbook presents, in scholarly articles, graphs, statistics and charts, a clear view of religion in action. The facts in the Yearbook explode many commonly held misconceptions about the progress and status of organized religion and confirm others. Its subsections include surveys of trends, a review of events of 1932 importantly affecting religion, a directory of religious bodies, a list of service agencies connected with churches, a "Who's Who in the Churches" and numerous diagrams and tables visualizing present and past conditions. The Yearbook supplants and greatly expands the former Federal Council Handbook. As a compilation of scores of factors and phases affecting all sects and beliefs—Protestant, Catholic and Jewish—this volume will find an important place in the library of all students of religion, pastors and laymen alike. \$3.00

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room, in our comfy-est chair, under the picture of Hofmann's Christ. On my lap I'm holding my writing board and something else—a newspaper picture—the photograph of our new President and his Bible. The Bible is bound in leather and is about four inches thick. It is printed in Dutch and has been in the Roosevelt family for three times one hundred years; and in it are written the births and deaths of many Roosevelts. It is the Bible upon which our new Leader today rested his hands as he took his solemn oath of office, and it was at the Love Chapter in First Corinthians that he chose to open it—the chapter that ends, you know, with these words (and I like the Moffat translation best): "Thus, 'faith and hope and love last on, these three', but the greatest of all is love." We like it, too, that before the inaugural ceremony, President Roosevelt-Elect and his Cabinet chose to meet for prayer in St. John's Episcopal Church in our capital city. . . . God grant that each of us boys and girls, now and as we grow into manhood and womanhood, choose first, before we begin a task, to talk it over with God, not forgetting that "faith and hope and love last on" . . . and that "the greatest of all is love."

P. S.—The grandfather clock has struck the hour of ten and the wind has died down. And I wish that the high wind of war in China, and of poverty and cold the world around, and of earthquake too, in Japan, would die down and cease forever. Let's ask God to let us help to make it so.

IN SCOTLAND

Teacher: "Willie, does your mother know that all the buttons are off your coat?"

Willie: "Yes, miss; and she kens too whaur they are."

"Where are they?"

"They're on ma faither's troosers."

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK MARCH 13-19

Memory Verse: At the last it biteth like a serpent, and stingeth like an adder. Proverbs 23:32.

Memory Hymn: "Jesus, Keep Me Near the Cross."

Theme: The Effects of Alcoholic Drinks.

Monday—The Woes of Intemperance Prov. 23:29-35

Next Sunday's lesson is the Quarterly Temperance Lesson. No one will question the importance of calling our attention to the "Woes of Intemperance." The passage for today's meditation (in Proverbs) is taken from the so-called Wisdom Literature. The book itself is divided into many parts. Our chapter belongs to a section which is ascribed to the "Wise Men." The evil effects of drunkenness are described in very picturesque language. One would think that such a vivid description would be sufficient, not only to condemn the vice, but also to act as a warning not to be deceived by enticing looks (verse 31). These verses have a message for us of today and we would do well to read, not only our particular passage, but all the fine admonitions of Proverbs, over and over again. While our modern life is somewhat different from that of the ancient world, yet the basic principles of life are the same.

Prayer: Father in Heaven, make us strong by Thy grace to resist all temptations, so that we may lead pure and sober lives, glorifying Thee and helping our fellowmen. Amen.

Tuesday—The Curse of Drunkenness Isaiah 28:1-8

Isaiah was a prophet of the Southern Kingdom and most of his messages had a direct bearing upon the people of Judah and Jerusalem. As a true Israelite he was also interested in the fate of the Northern Kingdom, for he knew that the tendencies which were making the downfall of Samaria inevitable, were also found in Jerusalem and would have the same disastrous effects. He sounds the note of warning, hoping perhaps against hope, that his own nation would heed the warning and thus avert the doom. Debauchery was one of the things that contributed to the downfall of Israel. Samaria, the capital of the Northern Kingdom and the crown of pride of Israel, is compared to a **fading flower**. Just as the flowers, worn by drunken revellers fade and droop, so will the gay city, Samaria, be destroyed.

Prayer: Dear Master, we are surrounded on all sides by temptations and we are prone to fall, for we are weak in ourselves. May we lean hard on Thee in order to be more than conquerors. We ask in Jesus' name. Amen.

Wednesday—Intemperance and Irreverence Daniel 5:1-4

The story of Belshazzar's feast has often been used to sound the note of warning. The king, when heated with wine, called for the sacred vessels which his father had taken from the temple in Jerusalem. He was drinking out of these sacred vessels to the honor of his heathen gods—thereby profaning the name of the true God. It was strong drink that prompted the king to do this impious act. "Wine proved to be mocker" in his case, and strong drink deceived him. His pleasure was shortlived, for suddenly the handwriting, announcing his certain doom, appeared on the wall. The king was terror stricken. Daniel was sent for and in interpreting the mysterious handwriting, he impressed it upon the king that his particular sin was the sin of "not glorifying God." His irreverence was caused by his intemperance.

THE MAN WHO'S TRUE

The man who's true is he who does
The very best he knows;
He ponders much on what will grow
Out of the seed he sows.

The man who's true cannot be blind
To evil or to good;
He sees the black and, too, the
white,
Then lives on as he should.

The man who's true cannot be blind
To what is going on;
Being discreet, he finds the way
That leads him to the dawn.

The man who does his very best
Along the stony way;
You'll find that he, along the trail,
Has seldom gone astray.

The man who's true—you'll ever find
Him aiming at the goal;
That clearly shows a man of God—
Faith burning in his soul.

Harry Troupe Brewer.

Hagerstown, Md.

Prayer:

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.
Arm me with jealous care
As in Thy sight to live;
Help me to watch and pray,
And on Thyself rely." Amen.

Thursday—Resisting Temptation Jeremiah 35:1-10

The story of the fidelity of the Rechabites is a lesson in obedience to the commands of the fathers. It was used by the prophet with peculiar force to call to the attention of the leaders their sin of disloyalty to God, with the result of corrupting the people. The Rechabites refused to drink wine because Jonadab, their father, had made this the rule of their lives. Nothing could induce them to break their vow of abstinence. They were strong in resisting all temptations. Jeremiah commended them for this and God set His seal of approval on their filial obedience. Not all children are so anxious to follow the fine example placed before them by their pious parents.

Prayer:

"Awake the purpose high which strives,
And, falling, stands again;
Confirm the will of eager lives
To quit themselves like men." Amen.

Friday—Helping the Weak Romans 15:1-7

Three of our meditations this week were based upon passages taken from the Old Testament prophets. The prophets were men who spoke with authority, coming to men with a word from God. The remaining meditations are based upon words taken from the writings of Paul. He was no less a prophet of God. He was an interpreter of the mind of Christ. According to Paul, Christ is the Christian's ideal and example. Christ's attitude towards His disciples and the people among whom and with whom He lived and labored is a pattern for us. He had patience with the infirmities of the weak. His one great purpose of life was to help others, and get

THE PASTOR SAYS:

Critics would be few in number
if first they were compelled to show
that they could do a thing better
than the one who does it.

—Now and Then.

under their burdens and carry these for them. He always encouraged the weak and erring ones to follow Him, trusting in God for the needed strength. Thus, Paul says, the strong in faith are to be helpers of their weaker brothers.

Prayer:

"O brother man, fold to thy heart thy
brother;
Where pity dwells, the peace of God is
there;
To worship rightly is to love each other,
Each smile, a hymn, each kindly deed a
pray'r." Amen.

Saturday—Respect for the Law Romans 13:1-10

One of our Christian duties is loyalty to the government, obedience to the powers that be, for "authority," Paul says, "is of Divine institution." These authorities are charged with the duty of enforcing the laws. The Christian is to help the rulers in preserving order. One way of doing this is to show respect for the law. The attitude of many today is one of indifference to law, yea, even open defiance to law. That such an attitude is fraught with dangers, which may lead to revolution and anarchy, should be evident to all open-minded men. The way to remedy existing evils is not by encouraging disrespect for the Law. Jesus said: "Render unto Caesar the things that are Caesar's and to God the things that are God's." Paul, in harmony with this, admonishes us: "Let every soul be in subjection to the higher powers."

Prayer: Father in Heaven, help us as Thy children always to show our respect for existing laws, thus strengthening the arm of our government, helping our leaders to bring about better conditions. Amen.

Sunday—Walking in the Spirit Galatians 5:16-24

If the Christian life is a way, as it has often been called, then there must be some rules of the road governing the walk of the Christian on the way. In Galatians the Apostle suggests **love** as the dominant principle controlling the Christian life. This will be a safeguard. Man may yield to one of two forces. He may follow the baser nature with all the evil lusts, or he may yield to the upward pull, the higher power, the spirit of God. Paul pleads for the latter and exhorts the Galatians to allow the Spirit of God free course in their lives. Then the lusts of the flesh will no longer reign in them. There will be no room for impurity, jealousy, drunkenness (v. 19-21). On the contrary Christian virtues will flourish—love, joy, patience, self-control (v. 22).

Prayer: Our Father in Heaven, we want to live lives controlled by Thy Spirit, lives of usefulness, gentleness and courage. May we be helped in this desire today, when we gather in Thy sanctuary to worship Thee. Amen.

MANY SHALL COME

A Story By

Elizabeth Clarke Kieffer

(Continued from last week)

XVI.

The strokes of the scourge could be heard throughout the building. The crowd gathered outside grew still, straining to hear, and their silence was more hideous than their noise. When the sound of the scourging ceased, the suspense grew too dreadful for the women to bear. Tertius and Procula stole quietly down to the soldiers' court. They remained, unnoticed, in the shadow of a pillar.

Seated upon a high stool was a Man. A robe of royal purple was flung about His shoulders; but although the color of blood

could not be distinguished from the color of the cloak, it was obvious why the robe was wet. In the too tightly bound hands, was a sharp reed, poised sceptre-wise, which must have cut the slender sensitive fingers which could not drop it if they would. Upon His head, over the torn locks of still beautiful auburn hair, was pressed a crown made of the sharpest of the many thorn vines of that land. The sharp thorns pierced the white forehead, and drops of blood fell before His steadfast eyes, Himself powerless to wipe them away.

For the first time Tertia looked into the face of Jesus of Nazareth. That face! Here was pain—for the Body was human, and the Body suffered abominably. Here was sorrow—sorrow for the lack of vision of the race which, after all, He loved so well. But here, above all, was such resolution, such high, clean purpose, and such unutterable love as never lightened human countenance. Tertia knew, suddenly, that whatever claim this Man made was true. There was no untruth and no madness in that face. He claimed to be the Son of God. Well, then—He was the Son of God.

Belief was as simple as that. Utterly unconscious of her surroundings, Tertia slipped to her knees and raised her hands in prayer.

Presently Marcus entered, and with a sharp word of reprimand to the soldiers, he half lifted the Teacher from His mock throne. He made as if to wipe away the blood from the weary face, but stopped, and Tertia knew that he hoped the pity of that marred visage would soften the savage hearts of the mob.

He led Jesus to the judgment porch, and came swiftly back, for his sharp eyes had noticed the women behind the column. "What will Pontius do with Him?" sobbed the weeping Procula.

"If the mob demands His death this time, he must crucify Him," replied the centurion sadly.

"Oh he must not, he must not!" cried Procula, wildly. "Have you tablets, Caelius? I must get word to him."

Marcus gave her tablets and a stilus, and she scrawled hastily, "Have thou nothing to do with that righteous Man;" and gave the note to Marcus.

Tertia looked at him questioningly, but he shook his head. It seemed to her that he had scarcely passed the doorway when the air was filled with shouts of "Crucify Him! Crucify Him!"

XVII

The rest of that day was vague and unreal as a dream to Tertia. The central fact which she had faced in the courtyard, had numbed her to all that followed. Thinking of it afterward, it seemed to her that the most vivid thing of all was the slow, agonizing scraping of the cross over the stones.

With Procula's permission—even at her desire, she called her litter, and joined the slow-moving throng on the road to Golgotha. From the general confusion only a few things stood out. Marcus offering the Master an opiate, and the grateful but firm gesture with which Jesus refused. The white face of Jesus' mother supported between John and the weeping Magdalene. The writhing bodies of the thieves. The occasional calm word from the cross—darkness and the cry.

Then, at last came a moment when the black clouds were rent and a ray of sunlight fell upon the beautiful, dead face of the Master. And in the sudden hush that fell, she heard her husband's voice cry aloud, "Truly this Man was the Son of God!"

The clouds swept together again. There was thunder and lightning, and the earth rocked. Tertia's slaves, terrified in the extreme, took counsel of their own fears, and set out at a double-quick trot for home.

XVIII

That night, Tertia and Marcus sat together again upon their roof. The dis-

turbances of the evening were gone, and the stars shone out above the white walls of distant Jerusalem.

"I am sorry that you saw it," said Marcus gravely. "It was too awful a sight for a woman's eyes. But for myself I am glad. It taught me the truth. I still do not understand how God could become man, I only know He did so in this Man."

Silence and the starlight enveloped them.

"I am going to give up my centurionship and return to Rome," he said presently.

"Yes?" she answered without surprise.

"I want to be first to spread His doctrines to my own people. The others can teach here, but I want to tell them at home."

"I will go too," she said.

"You need not," he said, "but if you will, I shall be incredibly happy."

"Yes," she said, "I will go. We have been far apart all these years, but Jesus has given us thoughts to think in common, dreams to dream, prayers to pray, and work to do."

"And—love?" he asked hesitantly.

"And love!" she said, holding out her hands to him.

They had risen and his arms were about her.

"Shall we stay until He is risen?" she asked.

"You believe, too, that He will rise?"

"He promised that He would," she said simply.

"Yes, I believe He will. I believe it so thoroughly that if I thought I could serve Him best in that way, I would leave to-morrow and not wait for what is to come. But there will be many things to attend to before I leave. He, Himself told the disciples, you remember, that they must no longer neglect worldly preparations. Yes, I will see Him risen. We will see Him, Tertia, for you, too, have learned to believe, have you not?"

"Yes," she said, and her voice was subdued with joyful awe. "I believe that He was and is the Christ, the Son of the Living God."

Again there was that starlit silence.

(Conclusion)

"Ephraim, does your mule ever kick you?"

"Well, boss, he ain't ebber kicked me, but he kicks quite frequent in the place whar Ah's just bin."

Home Education

"The Child's First School is the Family"

—Froebel

SOLVING THE PROBLEM OF DAYTIME NAPS

Roberta Earle Windsor

The problem of the daytime nap nearly had us beaten. Our little Molly, just three and a half, was so ambitious, so interested in everything and so afraid that she would miss out on something that she just couldn't find time to sleep during the daytime. We tried all of the usual means of luring her off to a daylight dreamland with but little success. Then one day in a children's shop I found the solution to this troublesome problem.

The solution was in the form of a little pink rayon crepe nightie. It had all the lustre of crepe de chine and was trimmed with bands of turquoise blue. Molly loves silk and I had an idea that the purchase of this little nightie would be a good investment. And truly it was the beginning of our little Molly's becoming a sweeter child. Every child, no matter how ambitious, needs some rest during the day in order to keep happy and well behaved.

I have found the use of dainty and attractive sleeping garments a real solution

"LET NOTHING YOU DISMAY"

By MAY BYRON

A confident and assuring reminder for all Christian men and women, that for those who live on the spiritual plane of things, there are no real disasters; that they who dwell in the hiding-place of the ages attain a peace which fortifies the human soul, and enables the believer to maintain a faith in the face of worldly ills, confident that his hope is in One Who changeth not, though all things else crumble and decay. 60c

HAPPINESS AND SUCCESS

By

RT. HON. STANLEY BALDWIN, M.P.

A thoughtful meditation, expressed in choice and enheartening phrase, on the great dual quest of mankind. Mr. Baldwin's conclusions cannot but earn the endorsement of all right thinking men and women. In a sentence, they are these: no real success is possible which defies spiritual sanctions, and no genuine happiness is attainable that is empty of moral content. 60c

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to the daytime nap problem. This success is due no doubt, in part at least, to the fact that coax as much as she might, Molly has never been permitted to wear the daytime nighties at night.

Since the little "silk" gown worked such wonders, I have added to the daytime sleeping apparel other pretty and interesting garments. There is a dainty little suit of flowered batiste which is about the coolest sort of pajamas that a child can slip into after the bath on a hot summer day. For the downy outing pajamas for winter, Molly was allowed to select the colors she liked best. She has a bathrobe of French blue, made of Turkish toweling, which adds interest to the afternoon bath and a special pair of little bedroom slippers, for daytime use only, have helped to make Molly's afternoon nap a pleasant occasion.

Molly loves these pretty things, as she loves the flowers. She is never told how pretty she is, nor encouraged to stand before the mirror. When she has done so any tendency toward self-admiration has been turned aside by interesting her in the garment itself—its color—graceful lines—the people who made it. To condition our little girl to be vain would probably bring about more inharmonious than lack of sleep, but we have found that this is no more necessary in the appreciation of beautiful clothes than it is in the love of the wonders of nature.

"To my mind, kindergarten training is very important inasmuch as it teaches the child at an early age to realize that he is a member of a democracy, and the sooner he realizes this the better will he fit into society, and the better will society be as a result."—W. B. Edwards, President, Chowan College, Murfreesboro, N. C.

If there is no kindergarten in your public school, the National Kindergarten Association, 8 West Fortieth Street, New York, will send you information, advice and literature on how to secure one.

LIST OF CHURCH-BUILDING FUNDS RECEIVED SINCE FEB. 1, 1932

No. 1153—The W. M. S. G. S. Fund No. 116 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1154—The W. M. S. G. S. Fund No. 117 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1155—The Christian and Magdalena Siebert Fund of \$1,000. Bequest of Peter William Siebert, Pittsburgh, Pa. Invested in Bellerose Church, Bellerose, L. I., N. Y.

No. 1156—The W. M. S. G. S. Fund No. 118 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1157—The W. M. S. G. S. Fund No. 119 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1158—The W. M. S. G. S. Fund No. 120 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1159—The W. M. S. G. S. Fund No. 121 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1160—The W. M. S. G. S. Fund No. 122 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1161—The W. M. S. G. S. Fund No. 123 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1162—The W. M. S. G. S. Fund No. 124 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1163—The W. M. S. G. S. Fund No. 125 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Church, Baltimore, Md.

No. 1164—The Sue Crum Summey Fund of \$500. Bequest of the late Rev. C. W. Summey, Edinburg, Va. Invested in Grace Church, Canton, Ohio.

No. 1165—The Mary Summey Hotel Fund of \$1,000. Bequest of the late Rev. C. W. Summey, Edinburg, Va. Invested in Grace Church, Canton, Ohio.

No. 1166—The W. M. S. G. S. Fund No. 126 of \$500. Contributed by the W. M. S. G. S. Invested in Lowell Church, Canton, Ohio.

No. 1167—The W. M. S. G. S. Fund No. 127 of \$500. Contributed by the W. M. S. G. S. Invested in Lowell Church, Canton, Ohio.

No. 1168—The W. M. S. G. S. Fund No.

128 of \$500. Contributed by the W. M. S. G. S. Invested in Lowell Church, Canton, Ohio.

No. 1169—The W. M. S. G. S. Fund No. 129 of \$500. Contributed by the W. M. S. G. S. Invested in Lowell Church, Canton, Ohio.

No. 1170—The W. M. S. G. S. Fund No. 130 of \$500. Contributed by the W. M. S. G. S. Invested in Lowell Church, Canton, Ohio.

No. 1171—The Elizabeth Fought Von Blon Fund of \$500. Bequest of Elizabeth Von Blon and Emanuel Church and Sunday School, Upper Sandusky, O. Invested in Calvary Church, Maywood, Ill.

No. 1172—The W. M. S. G. S. Fund No. 131 of \$500. Contributed by the W. M. S. G. S. Invested in Lowell Church, Canton, Ohio.

No. 1173—The Lula Orveda Koch Fund of \$500. Contributed by the "Iwilltry" Bible Class of the Second Church Sunday School, Harrisburg, Pa. Invested in Calvary Church, Maywood, Ill.

No. 1174—The Doctor A. F. and Elizabeth (Strassburger) Shelby Fund of \$500. Bequest of Mrs. Rebecca S. Dotterer, Philadelphia, Pa. Invested in Immanuel Church, Ellwood City, Pa.

No. 1175—The William Sunday Fund No. 2 of \$500. Bequest of William Sunday, Danville, Pa. Invested in Immanuel Church, Ellwood City, Pa.

No. 1176—The Rev. Dr. Atvill and Ada N. Conner Fund of \$500. Contributed by the Rev. Dr. Atvill Conner, Jefferson, Md. Invested in Second Church, Lexington, N. C.

No. 1177—The James and Catherine Hawkins Fund of \$500. Bequest of Mrs. Catherine Hawkins Peterson, Xenia, Ohio. Invested in Second Church, Lexington, N. C.

No. 1178—The Adaline Matilda and Clara Doll Gift Fund of \$500. Contributed by Miss Josephine Doll, Philadelphia, Pa., in loving memory. Given to First Church, Los Angeles, Cal.

No. 1179—The Rev. Sefellen E. and Blanche C. Stofflett Fund of \$2,000. Contributed by the Rev. Dr. Sefellen E. and Blanche C. Stofflett, Hazleton, Pa. Invested in Hungarian Church, Milwaukee, Wis.

No. 1180—The Ephraim Corman Fund of \$500. Bequest of Mrs. Catharine O. Corman, Carlisle, Pa. Invested in Hungarian Church, Milwaukee, Wis.

No. 1181—The Catharine Cornman Fund of \$500. Bequest of Mrs. Catharine O. Cornman, Carlisle, Pa. Invested in Hungarian Church, Milwaukee, Wis.

national committeewoman for Arizona, has announced her candidacy to succeed Representative Lewis W. Douglas, who relinquished his post March 4 to become Director of the Budget.

Eighty-one persons were killed, 120 were injured and 10 were missing Feb. 21, after an explosion in a Chinese rubber factory in East Shanghai.

Rear Admiral Robert S. Griffin, U. S. Navy, retired, Chief of Bureau of Engineering during the World War, died at Washington Feb. 21.

The Senate has approved the Wagner Bill calling for widespread expansion of the government's unemployment relief program. It provides an additional \$300,000,000 for relief loans to states and liberalizes the terms for construction loans by the reconstruction corporation.

Large potash deposits in New Mexico recently discovered by United States geologists now have reached a stage of production which makes the United States completely independent of any foreign potash for the first time in its history, according to the United States Geological Survey.

Air lines operated by American companies carried last year 18,000 more passengers but 1,704,000 fewer pounds of mail than in 1931. The number of passengers flown on all American-operated air lines in the past two years, reached 1,063,000.

Sweeping power to protect deposits in national banks was given to the Controller of the Currency Feb. 25, as the Couzens amendment to the national banking law was enacted by Congress and quickly signed into law by President Hoover.

Chaoyang, the second largest city of Jehol Province, fell before the Japanese-Manchukuoan offensive Feb. 25. This city is twenty-five miles from the Manchurian border.

The United States formally associated herself with the views expressed in the report of the Committee of Nineteen on the Manchurian crisis, as adopted by the Assembly of the League of Nations, in a note dispatched by Secretary Stimson Feb. 25 to Eric Drummond, Secretary General of the League of Nations.

The Rev. Dr. Arthur Cushman McGiffert, theologian, educator and author, one of the leading Protestant scholars in the United States, who was president of Union Theological Seminary from 1917 to 1926, died suddenly at his home in Dobbs Ferry, N. Y., Feb. 26.

Authors of the chapter on Crime and Punishment of the President's Research Committee on Social Trends, made public recently in New York City, have reached the conclusion that there is no crime wave of great size in the country, but that neither an increase nor a reduction in crime is to be expected in the immediate future. Of the newer forms of crime the "racket" is possibly the most significant. Kidnaping, though an old crime, has taken a new lease of life as a means of extortion, facilitated by the automobile.

Thomas Watt Gregory, 71, Attorney General of the U. S. during the administration of President Wilson, died in New York City Feb. 26.

President-elect Roosevelt has formally announced the selection of Henry A. Wallace, of Des Moines, for Secretary of Agriculture, and James A. Farley, of New York City, for Postmaster-General. He has also announced the appointment of Senator Hull, of Tennessee for Secretary of State, William H. Woodin, of New York, for Secretary of the Treasury, and former Governor Dern, of Utah, for Secretary of War. Harold Ickes, of Chicago, will be Secretary of the Interior, and Senator Claude A. Swanson, Secretary of the Navy. For the first time in history a woman will be in the Cabinet, Miss Frances Perkins (Mrs. Paul Wilson, of New York). She will be Secretary of Labor.

An attempt was made Feb. 27 to burn down the Reichstag building in Berlin.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The Assembly of the League of Nations in a solemn session Feb. 24 passed judgment unanimously against Japan in her conflict with China, and at the same time made to Japan a standing offer for a peaceful solution. One against the world, the delegation of Japan withdrew then from the Assembly, though Japan has not yet withdrawn from the League. The Assembly established an advisory committee authorized to invite the United States and Soviet Russia to co-operate with it in concerting world action behind the report and in following up Far Eastern developments.

In a stormy session Feb. 24 the House refused to follow the recommendation of a majority of its Judiciary Committee and, by a vote of 183 to 142, impeached Judge Harold Louderback, of the District Court for the Northern District of California. The Judge is accused of misconduct in receiverships. The impeachment is the 11th in the history of the U. S., and Judge Louderback is the 8th judge against whom impeachment has been voted.

Paul Siple, Boy Scout, who accompanied Admiral Byrd to the Antarctic, has been appointed English instructor at Roberts College, Istanbul, Turkey.

Despite extra precautions, Cuba's national holiday, the anniversary of the beginning of the War of Independence, was ushered in with the explosion of bombs in Havana, which officials believe to indicate a renewal of Terroristic activities.

Senator Thomas J. Walsh, of Montana, was married Feb. 27 to Senora Mina Perez Chaumont de Truffin, a prominent society woman, in Havana. Senora Truffin is the widow of a wealthy sugar producer of Cuba. The wedding ceremony took place at the U. S. Embassy. Senator Walsh was to be the new administration's Attorney General but 5 days later, on Mar. 2, he died en route to Washington.

Dr. Sao-Ke Alfred Sze, the new Minister from China, presented his credentials to President Hoover Feb. 24. He pledged services toward cordial relations.

Mrs. John C. Greenway, 46, Democratic

The main chamber was ruined. The fire was attributed to Communists.

President Hoover was acclaimed as national leader by the executive committee of the Republican National Committee in session at Washington Feb. 27, after he had outlined a program which he declared should command the respect of the entire people. His chief planks urged the continuance of sound currency and rigid enforcement of the laws "without respect to persons." The President also counseled "co-operation and not partisanship," in matters concerning the welfare of the nation during the Roosevelt administration.

The first general session of the convention of the National Education Association's department of superintendence opened Feb. 27 at Minneapolis, Minn.

Mrs. Theodore Roosevelt, widow of the former President, returned to her home at Sagamore Hill Feb. 26, after several months' absence during which she visited her son, Theodore, who is Governor-General of the Philippines.

Henry Ford and his son Edsel, became one of Detroit's biggest bankers Feb. 27, when they stepped into the city's financial crisis and was accepted as the dictator of two important banks. Mr. Ford will put \$8,250,000 in the banks to enable them to reorganize and reopen under new names, according to plans worked out at recent conferences. Federal banking authorities have approved the plans.

General Emilio Aguinaldo has decided to join the Philippine independence mission to the United States, which will sail soon.

Beginning Feb. 27, Great Britain is prohibiting exports of munitions both to Japan and China. This will remain in effect until there is time to determine what other countries are willing to do along the same line by international agreement.

Franklin D. Roosevelt took the oath of office as President of the United States March 4 on an old Dutch Bible which has been in the possession of his family for nearly 300 years. He selected the 13th chapter of I Corinthians as the open page on which he placed his hand.

HOOD HAPPENINGS

An unusually fine and varied series of events have occurred at Hood during February. Following the interval between semesters, the second semester opened on Feb. 7, and will continue until Commencement on June 5, with the exception of spring vacation from March 24 to April 3.

An event of great interest to the student body and the community was the lecture "With Beebe in Bermuda" on Feb. 14, by Miss Gloria Hollister. Miss Hollister is the secretary of Mr. William Beebe and has shared his experiences in a way that enables her to present them in a manner truly delightful. The lecture was illustrated by both still and moving pictures.

On Feb. 17 the Glee Club initiated the exercises attendant upon the annual Mothers' Week-end. The concert was considerably above the usual standard and was given an appropriate setting by the old-fashioned gowns worn by the club in special commemoration of this 40th year at Hood. The vocal program was interspersed by harp selections by Mr. Prospero Miraglia, of the National Symphony Orchestra of Washington. The Glee Club is led this year by Miss Ruth Gabel, the third of the sisters in that musical family to graduate at Hood. On the morning of Feb. 18 the various departments in the college were "at home" in their several laboratories, studios, or recitation rooms, to the visiting parents. The work shown was truly fine and was a revelation even to many of the daughters who had not known what was being done in departments in which their work had not been cast. In the afternoon a reception was held in the Jennie Coblenz Room of Coblenz Hall for the visiting mothers as well as mothers of present and former stu-

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scheduled for the remaining months of the year.

The Field Representatives of the college report a growing interest in enrollment developed by personal visits and the showing of the Hood films. The College Clubs are undertaking a special showing in their local theatres of the Fox Movietone films taken at the last Campus Day. Four of these films are kept in almost constant use, together with two sets of the regular college films. These latter have interesting additions made to them during the departmental "at homes" of the recent week-end.

President and Mrs. Apple were invited guests at a reception at the White House on Feb. 18, and were also guests of Headmaster and Mrs. Boyd Edwards, of Mercersburg Academy, on Feb. 25. President Apple served as one of the judges in the debate between the Marshall and Irving Literary Societies.

At the Vesper service of March 5, the visiting speaker was Bishop Edwin H. Hughes, of the Washington area of the M. E. Church.

LENTEN PROGRAM SUGGESTIONS FROM CEDAR CREST

Reformed Church ministers who would like to add fervor and a deeper spiritual feeling to their Lenten services will find that President Curtis's beautiful hand-colored slides will interest their Church members.

The Passion Play

Marvelously accurate slides of the Passion Play of 1930, which have already had a tremendous appeal before audiences of five hundred to a thousand people in Allentown, Reading, Bath, Bethlehem, and other congregations of the Reformed Church, may be had.

Rural Palestine

Secondly, Reformed Church ministers may be interested in either of two lectures of 60 slides each of rural Palestine, colored by artists in Jerusalem. Many of these were pictures taken on Dr. Curtis's trip to the Holy Land in 1930. One lecture deals with the Galilee section and the other deals with the southern part of the Holy Land.

These lectures may be secured by the various Churches for a small honorarium and the necessary traveling expenses. All money above actual expenses will be turned over to the fund for needy students at the college.

dents from the city of Frederick. In the evening a formal dinner was given in the dining room at which the visiting mothers were the guests of the college. That evening a debate was held with Gettysburg College on the question that "All inter-governmental War debts, including reparations, should be cancelled." Gettysburg maintained the affirmative and Hood the negative, the latter winning by an unanimous decision from the judges. The same question will be debated on Friday, Mar. 10, with George Washington University. The exercises of the week-end were brought to an impressive and enjoyable end by the Vesper service of Sunday afternoon at which the sermon was preached by Dr. Allen A. Stockdale of the First Congregational Church, Washington, D. C. It was Dr. Stockdale's first visit to Hood and his sermon was greatly enjoyed, as was his evening sermon in Calvary M. E. Church and his address to the Frederick County Ministerial Association on the following morning.

At chapel service on Feb. 21, Mr. Alden G. Alley, of the League of Nations' Association, spoke on "The American View of the Lytton Report", and on the following day, Feb. 22, Professor Gaetano Salvemini, formerly of the University of Florence and recently visiting professor at Yale, delivered a lecture during extended chapel on "What Is Culture?"

On Feb. 24, Dr. Archibald Rutledge, of Mercersburg Academy, spoke, under the sponsorship of the Contemporary Club, on "The Ways of Wild Brother." Dr. and Mrs. Rutledge were guests of President and Mrs. Apple at dinner, to which the resident members of the Board of Regents at Mercersburg Academy were also invited. The college greatly enjoyed Dr. Rutledge's nature stories and recitals of experiences with the birds and animals of the wildwood.

Preparations are in progress by the Marionettes for rendering the play "Little Women" on March 11, and on Sunday, March 19, the College Choir, augmented by the Glee Club and the Wade Male Chorus, together with a quartet of soloists, will render selections from "Elijah." A series of other interesting events are

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday in Lent,

March 19, 1933

The Effects of Alcoholic Drinks

Proverbs 23:29-32; Isaiah 28:1-4;
Daniel 5:1-4

Golden Text: At the last it biteth like a serpent, and stingeth like an adder. Proverbs 23:32.

Lesson Outline: 1. Drunkenness. 2. Doom. 3. Death.

Three biblical passages constitute our temperance lesson. They all picture the peril of alcoholic drinks. The first is found in the Book of Proverbs. Proverbs are wise sayings born of experience. They are self-evident truths which only a fool will disregard, at his own cost and peril. In the light of universal experience, who can doubt or deny the bitter truth of these terse sayings about strong drink (Proverbs 23:29-32)? Woe and wounds, sorrow and suffering are items in the drink-bill that the advocates of repeal for revenue fail to mention.

The second passage is a fragment of one of the stirring sermons of the prophet Isaiah, preached in the eighth century, B. C., against the sins that were destroying the Kingdoms of Samaria and Judah. One of these sins was drunkenness, especially among the princes and leaders of the nation. In our passage the prophet is speaking of the northern kingdom, but precisely the same conditions prevailed in Judah. There, too, the king and his court were rioting in self-indulgence even while the Lord was raising up Assyria, "a mighty and strong one," to chasten a debauched nation. Well may our "best people," so-called, who are flaunting the Eighteenth Amendment, read and ponder the solemn warnings of Isaiah, which were so tragically fulfilled in the course of Israel's history (28:1-4).

The third passage is a part of the story of Belshazzar's feast, one of the most dramatic episodes recorded in the Scriptures (Daniel 5). It lends itself admirably to the teaching of this lesson on the Effects of Alcoholic Drinks. Here we are not dealing with proverbs or sermons. We open the book of life itself. The inevitable doom and death of drunkenness are spelled out in living characters. Recent congressional legislation surely raises many grave questions. Are we going to write a story similar to Belshazzar's into the annals of the next decades of our nation? The fate of the cause of temperance, again, trembles in the balances. Never was the need greater of educating our childhood and youth in respect to this great issue, and of Christianizing public opinion.

I. Drunkenness. Dangerous and difficult times had come upon Babylon. Its king, Nebuchadnezzar, sat upon a tottering throne, for Cyrus, the Persian conqueror, was about to smash his empire.

Belshazzar was the king's eldest son, and the virtual ruler of the empire. His reckless character may be inferred from the fact that he was carousing the very night when the Persian army was battering the gates and walls of Babylon. At such a perilous time, men of character feel the supreme need of vigilance and preparation. It calls for prayer and labor. But Belshazzar felt that the need of the hour was a Bacchanalian feast. While his throne tottered, he gave himself up to the widest revelry.

We, too, are living in perilous times. The people are crying for bread. But our

political leaders said, at Chicago and in Washington, What our people need and want is beer!

Strong drink alone did not satisfy Belshazzar and his thousand lords. Licentiousness was added to intemperance, and, then, insolent sacrilege gave new zest to debauchery. Contrary to oriental custom, "his wives and concubines" were present at the feast. And, at its height, the sacred vessels of Zion were substituted for the drinking cups of Babylon. Thus revelry runs riot, and outrages manhood, womanhood, and religion.

That has been, and ever will be, its normal and fatal course. Intemperance is not the world's only sin, but it is the prolific mother of many others. It is a serpent whose sting is deadly, and whose brood of vipers is numerous. The cost of the world's liquor in money is staggering in its huge totals, especially when contrasted with our expenditures for education and religion, and for other constructive and creative agencies. But its financial cost is a minor item in the world's bill of grievances against the traffic in alcoholic drinks. Who can compute its cost in character and conduct, in the sorrow and suffering that crush the innocent victims? Men are called to be kings. God has established the kingdoms of character and conduct, of love and labor, in our homes and in the social order, where we may learn to live and labor together in peace and in prosperity.

But peace and prosperity have no greater foe than liquor. It robs men of their sceptre and crown. Kings become slaves. Their thrones totter and fall. Every community has its fallen kings, whose character is wrecked, whose home is broken, whose business is ruined by strong drink. But the advocates of repeal would have us believe that beer means prosperity!

II. Doom. Suddenly the sacrilegious revelers at Belshazzar's orgy were startled by a hand writing on the wall, vivid and weird. Transfixed with fear, the drunken revelers saw a spectral hand trace mysterious letters upon the wall. That sight sobered them (vs. 5-9).

That mystic handwriting on the wall has become proverbial. It expresses the conviction that divine warnings of impending doom are given to evil doers. And that conviction abides, for it is true, though it may change to form. In ancient times men heard the voice of God in dreams and through oracles. During the Middle Ages they read His will, divine reproof and admonition, in comets and meteors, in pestilence and famine.

These ancient superstitions have lost their hold upon men. We do not go to oracles for wisdom. We do not interpret the flaming and tragic portents of sky and earth as revelations of God's anger. But God still has His handwriting on the wall. He still warns men of their danger from sin. No sinner goes to his doom without hearing God's remonstrance or without feeling His restraining hand.

How true this is of the drunkard! At every step and turn of his descending road he sees danger signals. The Bible warns him. His conscience rebukes him. His poisoned body afflicts him. His friends shun him. The law adds its condemnation, and science and business endorse and enforce the universal verdict against intemperance.

Even debauched Belshazzar heard that voice of impending doom. A ghostly hand sufficed to turn him and his impious companions into craven cowards. Their guilty conscience made cowards of them all. They quaked with fear, in the midst of their base pleasures, when they were suddenly

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reminded of the existence of another world than that of the physical appetite.

III. Death. The warning of doom made cowards of Belshazzar and his princes, but not converts. Their drunken feast sealed their fate, and Babylon's. It ended in destruction and death (vs. 10-31).

First, the court magicians were summoned to interpret the ominous letters of fire. But they confessed their ignorance. Then, at the suggestion of the queen-mother, Daniel was called. He had lived in retirement for many years, but in this hour of dire distress the revelers remembered "his excellent spirit." They turned for help to the man of God.

Daniel refused Belshazzar's gifts, and proceeded to interpret the flaming characters. But, first, he reminded the king of Nebuchadnezzar's experience whom Jehovah had humbled for his insolent pride. But that lesson of the past the son had forgotten. He had added wanton sacrilege to sinful pride. Since he had foolishly refused to profit by the experiences of his predecessor, God had written his irrevocable doom upon the wall.

The mystic words were, "Mene, mene, tekel, upharsin." According to Daniel, they meant, "Numbered, weighed, divided." Thus did God pronounce the doom of the degenerate king. "God hath numbered thy kingdom, and finished it; thou art weighed in the balances, and found wanting; thy kingdom is divided, and given to the Medes and Persians."

The strongest and clearest warning against intemperance, and sin in general, is the experience of mankind. That warning is not recorded in mystic letters. It requires no oracular wisdom to read and understand its meaning. Like a lurid beacon, human experience, from time immemorial, casts its lights upon the career of the drunkard. And in that light we see that strong drink leads always to death. Dissolute nations must die, and clear the way for peoples that are sober. The path of history is strewn with their wreckage. It is for this reason, if for no other, that true patriotism must oppose the propaganda for the repeal of the Eighteenth Amendment.

But if men refuse to heed the warnings writ large in life, then let them listen to the living interpreters of the gospel of Christ.

Some of our advocates of temperance resemble the soothsayers summoned by Belshazzar. They cannot fully interpret the doom that awaits intemperance. To the artist, it means ugliness; to the physician, disease; to the employer, economic waste. These interpretations are true, but inadequate. They proceed from an inadequate conception of man.

Man is a child of God. And a Daniel is needed to interpret adequately the significance of strong drink in the life of a child of God. Let us raise and study the issue, not merely in the light of the law, but in the light of the gospel of our Lord. Then, what must our attitude be toward "The Effects of Alcoholic Drinks"? Does liquor ever promote the Kingdom of God? Does it add to the abundant life of any man? If there are multitudes of weak men whom strong drink would utterly destroy, should "strong" men claim their personal right to use it?

The lesson story ends in gloom. Two verses describe the tragic sequel of Bels-hazzar's drunken revel (vs. 30, 31). That night he lost his throne and his life.

It is an apt summary of the end of every liquor story. The final effects of alcoholic drinks are dethronement and death. They enthrone the body with its appetites and instincts, and they slay the soul made in the likeness of God.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

March 19: What Was Jesus' Estimate of Human Life? Can We Live By It? Matt. 18:1-6; 16:26

In studying the life of Jesus we are at once impressed by what we may call His sense of values. In this He differed from many other teachers of His day. Some of the things which others cherished very highly He regarded as of very little value, and some other things which they disregarded He prized as of supreme worth. He had the ability to sense the inner value and meaning of things. A cup of cold water seemed a very insignificant thing, but when given in the name of a disciple it was not without merit.

So Jesus laid great value on human life. Some of His contemporaries regarded life very cheaply. Man was but very little better than the brute or the beast of the field. Life had very little meaning for the most of the people of His day. Life was cheap. It was scarcely worth the living. In many instances it was mere breathing, and eking out a miserable existence. But Jesus heightened the meaning of life. He showed where man came from, what his mission in life was, and whither he was going. He said that a man was better than a sheep and that he was worth more than many sparrows. He knew what was in man, and He always had a profound regard for the least and lowest human being.

He regarded every man as a child of God, as a being made in God's image, and as one whose mission on earth it was to do the Father's will. Therefore, He insisted that a man should make the most of himself. He had come to give life and to give it abundantly. It is sometimes said that Jesus emphasized self-denial and self-sacrifice, and so He did, but self-denial and self-sacrifice were never to be regarded as aids in themselves. Men were to deny themselves in order to enter into richer and fuller life. Jesus was no ascetic. John the Baptist and others of his school were ascetics. They fasted, they wore coarse garments and denied themselves the comforts of life. But Jesus came eating and drinking. If He asked His disciples to fast it was that they might thereby enjoy more abundant life. Jesus did not empty life, He filled it full, and fulfilled it. He, however, stripped it of a lot of unnecessary baggage which weighed it down and prevented it from reaching its fullest and highest expression.

There are not a few today, as there were in Jesus' day, who imagine that life finds its meaning in the acquisition and possession of material things. They think that a man's life consisteth in the abundance of the things which he possesseth. They rush after things like hunters after game and they say: "Soul, thou hast much goods laid up for many days, take thine ease." But such a man Jesus called a "fool", because he missed the real meaning of life.

He asked: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Jesus always taught that there are higher values in life than material things. Jesus Himself had none of this world's goods. He was born in a manger, He had not a pillow for His head, He preached from a borrowed pulpit, He performed a miracle to pay His temple tax, He slept in a borrowed tomb, and at His death He had only a well worn garment and an old cloak for which the soldiers cast lots, and yet this poor Pilgrim of Palestine had learned the inner meaning of life, and through His poverty made many rich. He taught that the life is more than meat and the body than raiment.

As we study the life and teachings of Jesus we shall find that His estimate of human life was determined by His estimate of God. God is a Father, men are His children. God had placed a high estimate upon men. Every individual was a distinct creation of God, and it was not His will that any, not even the least of them should perish. God would go the full length of His nature to reclaim any one that had gone astray. Nothing would grieve the Father's heart so much as when any of His children would miss their way or mar God's image in which they had been created. The very incarnation of God in Jesus, that is, the fact that God came to men in human form, shows the estimate that God put upon man. The death of Jesus on the cross, the fact that God was ready to give His only begotten Son to die for mankind, shows how much God thought of men, and their redemption was worth the best that heaven could offer.

In the light of all this it seems a tragedy when men deliberately miss the meaning of life and when they themselves put a low estimate upon their being. By doing this they thwart the very plan of God and make His work of little or no account.

The estimate which Jesus put upon human life was also determined by the infinite possibilities which He saw in men. Beneath a rough and rude exterior He discovered in man qualities which lifted him infinitely above the animal world. One needs only to study the instances where Jesus interviewed individuals to see the value which He usually discerned in them. He always sought to release these finer qualities which had been pent up or had been submerged in an unfavorable environment. Thus in the rude fishermen of Galilee He recognized the finer qualities of noble manhood and discipleship. In the tax gatherer Jesus saw the making of an evangelist. In the woman who was a sinner He saw a better side of her life. He knew that

"Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore;
Touched by a loving heart, awakened by kindness,

Chords that were broken, may vibrate once more."

Thus Jesus never gave up in His search for "lost" men and He never wearied until He had found that which was lost. The undiscovered, the infinite possibilities of man were the urge in Jesus' life to give Himself for men.

This same high estimate should move us to be true to our best selves. No one has a right to live his life on a low level. We are told that "one should not think of himself more highly than he ought to think," but it is just as bad to think worse of oneself than one really is. We can put a high regard upon ourselves and yet be truly humble. Pride and self-regard are not identical terms. "Why should the spirit of mortal be proud?" "Pride goeth before destruction and a haughty spirit before a fall," but self esteem is something entirely different. We should put a high value upon ourselves. This is one of the surest safeguards against temptation and sin. When one is tempted to do wrong he should say—why should I do this great

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evil in the sight of God? I, who mean so much to God, so much to others, why should I yield to this sin?

It is always the low estimate upon life that causes men to fall. Proper self-regard, true self-respect, enables us to stand on our feet and to do that which is right. If some one will say that this is too ideal a view of life it must be remembered that the Christian must always set before himself high ideals. If the world madly rushes on and insists that the value of life is found in low standards and material things, then the Christian must have the courage and the conviction to be different. Human life suffers defeat in realizing its true meaning simply because Christian men and women compromise with the world and cheapen life where otherwise they might enrich it. Christians are the salt of the earth. They are to keep life fresh and wholesome. They are the light of the world. They are to show others the way of life. We can find life's true meaning and live it if we keep close to Christ. He is the way, the truth and the life. O Lord,

"Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow."

A SAINT JOINS THE CHURCH TRIUMPHANT

(Continued from Page 2)

manifesting the reality of his faith and the quality of his religious fervor in ways of friendship and brotherliness that made him profoundly beloved. In his very presence there was a tenderness, a radiation of sympathy, and a courtesy of manner that symbolized his graciousness of soul. He lived in a world of beautiful visions and emotions, which he was always willing to share with those with whom he came in contact. Meet him in the lobby of the Congregational House, at the door of an elevator, or in the privacy of one's own office, and the chances were that he would bring forth his Greek New Testament to tell of some rich verse, or of some new and unforeseen meaning, that he had just discovered. Perchance, the reference would be to the Old Testament, in a way that brought new meaning to some gem of poetic beauty or word of prophetic power. Nor were his references confined to the treasure house of the Scriptures, which he had pre-eminently made his own. One marveled at the vastness, as well as at the up-to-dateness, of his reading. There was no great or good book which he was not avid to get and read as soon as it came from the press; yet this new reading was correlated with a deep and comprehensive knowledge of the religious literature of the past. Also, with the same restless interest and remarkable utilization of his time, he read the religious

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newspapers. He seemed to read them all, at least all the outstanding ones, and to read them every week. He would cite references on pages that only a careful reader would have found, and his references were always peculiarly apt and accurate. In relation to this paper, and its editor, he was an ardent and warm friend. Again and again he sought the editorial sanctum with words of encouragement and good counsel. He understood the difficulty of the task, and his patient sympathy and warmth of approval were profoundly helpful in our sphere, as they have been to so many men in other spheres of action.

With all the qualities of what might be called an old-fashioned Christian, whose religious life found expression in prayer and worship and all that has been associated with the personal and individual religious life, Dr. Emrich combined great alertness and freshness of mind, a deep interest in essential religious values and in the processes and contents of religious thought, and, above all, an intense and highly enlightened social conscience. A patient sympathy for humanity and a deep love for his fellowmen dominated all his thought and feeling. But there were times when he was moved to indignation as he contemplated human injustice; and in situations where many of his fellow Christians and fellow leaders took obscurantist and reactionary attitudes, politically and socially, he was found upon the side of ideal justice, not scorning, if necessary, to stand with the minority.

There was an irenic quality in his Christianity which he has bequeathed as a distinctive heritage to a Church and a world that seem to need this above all else. The experiences of the Great War seared his life with all the intensity of a deep and personal sorrow. Despite his peaceable character and philosophy he had to bear a part of that infliction which an inflamed public sentiment visited upon many noble Americans who happened to be German in name or origin. But it was not this that troubled him. He could regard that with the calmness of a Christian who found it easy to forgive, but the world itself, in its madness and in its violence, moved him then, and since, with a sense of pity and tragedy as his Master was moved when he beheld Jerusalem and wept over it.

And this leads us to what was deepest of all in Dr. Emrich—the sense of a profound compassion springing from the eternal love of God and manifested in the Cross of Christ. The redeeming Savior was a reality in Dr. Emrich's experience. Whatever may have been his Christology, the historic Jesus was for him also the indwelling Christ, and the power of his religious life was in a constant and underlying communion with the Master. Along with his deep faith in the Church as an institution and his response to its forms and sacraments—for there was a deeply liturgical element in him—he had much in common with the Quaker, particularly his feeling for the inner light. He has gone from us in the climax of a rich and beautiful life, matured and ripened into its eternal flowering.

BOOK REVIEWS

Our Concern with the Theology of Crisis, by Walter Lowrie. The Meador Publishing Company, Boston.

Dr. Lowrie is now rector of the American Church at Rome, born of Presbyterian stock, but himself a reputable minister in the Episcopal household. These lectures are entitled the Bohlén Lectures for 1932, given while the author was back in the States. (He is now lecturing in China.) The title is indicative of the fact that the book is written to show American theologians that they must become concerned with the fundamental tenets of the Crisis Theology. Dr. Lowrie writes as an Amer-

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ican who is able to see from a distant perspective, by long residence in Europe, the real weakness of our theology and Christian expression, especially within Protestant circles. For that reason the book is important. But one can readily detect that long study of Barth has given Mr. Lowrie a Barthian way of writing which is quite easily acquired by an enthusiast. Besides, the writing is tinged with "Germanisms", or rather "continentalisms."

Anyone who would understand the Barthian movement and its bearing upon the American theological scene would do well to get hold of this volume. It will not be easy reading. None of Lowrie's other books are easy reading either. But

we need more solid, hard thinking! That is our present primary obligation in Protestantism.

Lowrie has given us much concerning Kierkegaard, the god-father of Barth's theology, about whom we know all too little. And there is much here quoted from sources not otherwise available to only English reading students, especially from Gogarten and Bultmann.

It is not my intention to give a critical evaluation of this volume. It will not be read by a great number of men. The American mind would rather read an easier book, one less critical. One does get the idea, however (and that is the American in me), that if theology is again going to involve itself in the hair-splitting intellectual definitions which Barthianism seems to involve itself in, then deliver us from theology. But we do need more critical thinking these days. Perhaps, if one started with McConnachie's or Rolston's book on Barth, he should then graduate to Pauch's and Lowrie's—and Zerbe's.

Yet, the thesis of this book cannot be ignored. It challenges the soft and easy theology of the American Protestant Churches. Lowrie feels not only with Dr. Keller that Barthianism is the pinch of spice needed in every theology, but rather that it offers the **only** positive way out of our throttling impasse! Our theology has landed us in the blind alley of monistic culturalism and the only hope is the restoration of the distinction between God and man, the paradox, the qualitative difference between time and eternity. When that returns there will be a strengthening of Christian faith all along the line. Yes, how can there be any faith without something far-distant to believe in? How can Jesus mean anything radical to us unless He is a **Mediator** and not merely a human **genius**? With all this I, for one, heartily agree. But I know, as Lowrie does, the patience and recklessness involved in getting the easy-going American Churches to see it! Perhaps the depression still has more in store, to teach us what we will not learn!

I wish there was a way by which Barth's impact could be more easily interpreted! But like all good things, they are won by hard thinking and strenuous concentration! I invite you to Lowrie's hard-tack!

I can already see some fighting against an eschatological Jesus, a transcendent Kingdom, the hard concept of sin, the miraculous concept of redemption, etc., which is involved in this rugged theology! But—battle with Barth—and don't give up the fight at the first tussle. Think him **THROUGH!** I can see him chuckle at your tantrums! To those who read, well—I wish you luck!

E. G. H.

His Cross, by Ralph P. Claggett. (A one-act religious play.) Abingdon Press. 31 pp. Price, 25c.

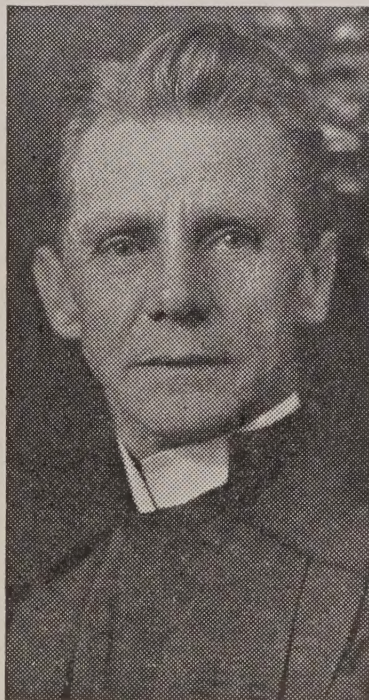
An unusually effective drama suitable for presentation during Lent, even during Holy Week. The action which takes place in one scene is contemporaneous with the crucifixion. It centers in the house of Obed, Master Carpenter of Jerusalem, who is under contract with Rome to build crosses for the execution of her criminals. Rufus, the son of Simon of Cyrene, is his apprentice and a touch of romance appears in his love for Obed's daughter. The central theme, however, is the struggle of Deborah, wife of Obed, to induce him to renounce the nefarious business of cross-making and return to the making of yokes. The inner transformation of Simon by his experience at the crucifixion and his entrance near the close of the scene to tell the story works the change in the household of Obed, for which Deborah has been devoutly praying. Only 7 characters are required and of course a single stage setting. Helpful suggestions are offered for costumes, properties and dramatic effects. Suitably prepared, this drama would provide the body of any Lenten or Holy Week evening service.

A. N. S.

OBITUARY

THE REV. ABNER S. DeCHANT, D.D.

On Sunday morning, Feb. 19, at his home, "The Log Cabin", in the Pigeon Hills near Hanover, Pa., the Rev. Dr. Abner S. DeChant passed away at 4.30 A. M., in his 69th year, after a brief illness from pneumonia. He was born on Aug. 17, 1865, in Frederick Township, Montgomery County, Pa., a son of the late Rev. Augustus and Amanda (Stauffer) DeChant. After attending a country school he entered Perkiomen Seminary, Pennsburg. He taught school for a short time and then entered Franklin and Marshall College, graduating with the class of 1886. In 1889 he graduated from the Theological Seminary at Lancaster, and that year began his ministry in Abilene, Kansas, where he served as missionary for about 6 years. He accepted a challenge from the Board of Home Missions to become superintendent of western missions, and during his active superintendency the Mid-West Synod was formed. In 1901 he came east and supplied for some months the pulpit of St. Paul's Church, Waynesboro, Pa. Late in 1901 he established the Oak Lane Church in suburban Philadelphia and served as its pastor for 9 years. In 1910 he became the pastor of Emmanuel Church, Hanover, Pa., serving for 17 years, when



The Rev. Abner S. DeChant, D.D.

he retired from active service and was made Pastor Emeritus.

A loyal and pioneering spirit in the work of the Reformed Church, Dr. DeChant filled many positions of trust and rendered a large and fruitful ministry both inside and outside of the congregation he served. He has long been a member of the Board of Regents of Mercersburg Academy and was a member of the Board of Trustees of Hood College. He has served as president of the Potomac Synod and for some years was president of the Board of Managers of the Hoffman Orphanage. He served as chaplain of the Huguenot Society of Pennsylvania for several years and was a member of the various Masonic bodies. In 1925 he represented our Church at the meeting of the Reformed Alliance at Cardiff, Wales. His Alma Mater bestowed upon him the degree of Doctor of Divinity.

The "Hanover Sun" gives this fitting estimate of his ministry: "The Rev. Dr. DeChant was a master of the spoken and written word. He had the faculty of get-

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Compiled by

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ting at the gist of the matter under discussion in short order. Clear thinking and ever a seeker of the truth, he lost no time in striking at the heart of things, and he had the unflinching courage to speak the truth as he saw it. His discoveries showed the result of wide reading and much experience in living, and as the bravest are always the kindest, so it may be spoken of him that though he was quick to see the wrong he was also quick to forgive. It was a pleasure to converse with this Christian gentleman. He had a breadth of mind and a clearness of vision that made his companionship a joy. His sermons ranged in quality far above the average run of sermons. They showed the gift of pure literary expression that revealed the nobility of soul and upright character of the author."

He is survived by his widow who, before marriage, was Miss Emma Mayer; two sons, the Rev. Clement W. DeChant, of the Oak Lane Church, Philadelphia, and the Rev. John W. DeChant, of Philadelphia; and two daughters, Allene (Mrs. William Van Reed Seltzer) of Bethlehem, Pa., and Mary (Mrs. Wilmer H. Long) of Fleetwood, Pa.; seven grandchildren; two brothers, J. Franklin DeChant, Haddonfield, N. J., and Jacob W. DeChant, Harrisburg, Pa.; and four sisters, Mrs. Mary Summers, Mrs. Esther Traub, Mrs. E. W. Scholl, all of Pennsburg, Pa., and Mrs. Lucian J. Roush of Esterly, Pa.

The body of Dr. DeChant lay in state from 11 A. M. on Tuesday, Feb. 21, in Emmanuel Church and the funeral service was conducted there at 2.30 P. M., in charge of the Rev. Dr. Edgar F. Hoffmeier, the pastor, and the Rev. Dr. George W. Richards, president of the Theological Seminary. The order of service had been arranged in detail by the Rev. Dr. DeChant before his passing, and his wishes were carried out to the letter. David M. Brown, organist, played the "Funeral March" by Chopin. The opening part of the funeral service, and the reading of Psalm 90, followed, while the organ played softly, "Jesus, I Live to Thee". The pastor read the Scripture passages, chosen by Dr. DeChant, Luke 10:30-35 and I Cor. 13, as embodying the substance of the life and ministry of the deceased. The "Spring Song" by Mendelssohn was played as a violin solo by Walter W. Shultz. The prayer was offered by the Rev. Dr. George W. Richards, who was a life-long friend and a classmate of Dr. DeChant at the Theological Seminary. The service was concluded with the playing of Handel's "Largo" as a postlude. Interment was made in Mt. Olivet Cemetery and the brief commitment service by the pastor was concluded with the benediction, pronounced by the Rev. Clement W. DeChant, eldest son of the deceased.

The front section of the Church had

been reserved for the ministers. The members of Gettysburg Classis attended in a body, as also a delegation from Oak Lane Reformed Church, Philadelphia. Many of the clergy from various sections of the Church were in attendance. The elders and deacons of Emmanuel Church served as pallbearers and ushers, and the "Bulletin" of the Church contained this beautiful and appropriate reference to the Pastor Emeritus:

"Dr. DeChant's vigorous and yet kindly personality, his outspoken frankness and yet ready humor, will remain indelibly with all who knew him. His eager mind sought honestly for the essentials of the Gospel, and, finding them in the religion of Jesus, preached them with forthright utterance. He had a touching love for all the folks of Emmanuel. You among whom he lived for twenty-three years, were his last and best love. The wholesome joyousness of his spirit is expressed in his request for the playing of Mendelssohn's "Spring Song" at his funeral, saying, 'It will be spring time for me; Easter, not Good Friday.' He has passed through death as a new and holy adventure into life."

WILLIAM H. HEISTON

Christ Church, Martinsburg, W. Va., has again been saddened by the loss of one of its most devoted members, in the death of William H. Heiston, which occurred at his late home on Feb. 25.

Mr. Heiston was born in the Luray section of Virginia, a son of Daniel and Fannie Heiston. It was there that he spent his youth and early manhood. He came to Martinsburg about 50 years ago. He was a millwright by trade and for many years was engaged in this work in many places in the Southland. He spent much of his time in North Carolina, where he came to know a number of our ministers and many of our Reformed people in that section. He was a very warm friend of the late Dr. Murphey, of Hickory, N. C. For a number of years he and his son Daniel conducted a mill supply house in Martinsburg, being connected with the S. Morgan Smith Company, York, Pa. Mr. Heiston was a loyal Reformed Churchman. On Sunday he was always found at worship. He was also a liberal contributor to the Church and all its causes. He was aged 84 years, 5 months, and 15 days. In his death Christ Reformed Church has lost a member who was a fine type of the Christian gentleman.

He is survived by three sons: William, Pittsburgh, Pa.; Clarence, Columbus, O.; and Daniel, at home; also by one brother, David, Luray, Va.; also a number of grandchildren. Mrs. Heiston preceded her husband to the grave some 20 years ago.

Funeral services were conducted at the home on Saturday, Feb. 28, by his pastor, Rev. Dr. A. M. Gluck, with interment in Green Hill Cemetery.

ELDER SAMUEL S. JONES

On May 9, 1932, there passed away one of the honored and revered members of the Church of the Ascension, Elder Samuel S. Jones. He was born March 25, 1844, and died May 9, 1932. Interment was held at the White Marsh Lutheran Cemetery.

Mr. Jones came to Norristown with his father in 1852 and at that time started coming to the Sunday School of the Reformed Church of the Ascension, which was then only five years old. He joined the Church by confirmation May 27, 1860, and was an active member of the Church for 70 years. For almost 60 years he was a member of the Consistory and at the time of his death was still an elder. He was appointed treasurer in the Consistory March 8, 1875, and was also from time to time secretary of that body. His first minutes appear, as secretary pro tem, June 30, 1875. As we look over the records which Mr. Jones kept we note the care with which he recorded his minutes and the very

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careful way in which he made in red ink notes so that important minutes could be easily found. For many years he was also the superintendent of the Sunday School. Mr. Jones was a member of the Building Committee which supervised the construction of the beautiful building in which, at present, the congregation of the Reformed Church of the Ascension holds its worship. As secretary of that Committee he kept an accurate record and later searched the minutes of the Consistory to make a record of the very early plans of the Consistory, with regard to the new building.

Among the historical papers of the Church there are a number of sketches which he has written. In one of these he gives an intimate picture of all the pastors of the Church, going back almost to the very beginning. His association in the Church spanned all the pastorates except that of the very first, Dr. Kookken, and possibly the second. Associated as he was with the Church, for 80 years out of the 85 years of the Church's history he carried in his mind many interesting anecdotes associated with the early days. Mr. Jones practically grew up with the Church of the Ascension. As a matter of fact, he was born in 1844, just two years before Rev. Mr. Kookken started gathering together in Norristown the people who in 1847 founded the Church which he so much loved.

His father, John M. Jones, was himself a member of the Reformed Church of the Ascension, having been received April 11, 1852. He was elected elder May 18, 1852, and served until he passed away June 12, 1872, over a period of 20 years. It is interesting to note in passing that both the father and the son carried Bible names.

Elder Samuel Jones served not only in the local Church but also in the Church at large, often representing his congregation in an active way at Classis, at Synod and at General Synod. No line of work did he pursue more zealously than his Church work. Whenever there was work to be done Mr. Jones pursued it vigorously, when decisions were to be made he was firm in his convictions. His devotion to the Church in his later days was very beautiful. The prayers of his pastor in his sickness were a great comfort to him. He wanted to know all about the activities of the Church when he could not be there. We, the members of the congregation, were happy that he could bring in 1932, just a few months before he passed away, greetings to the new members who were received into the Church. We thank God for his life and his ministry to his beloved Church. We are reminded of the salutation of Paul in Romans (16:12) to one of his friends, of whom he said, "He labored much in the Lord." **E. O. B.**